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Vol. 82, Number 22

America

NATIONAL CATHOLIC WEEKLY REVIEW

Fair employment practice in New York

Law and education go hand in hand

JOHN D. SULLIVAN

The World Bank: aims and performance

It's doing the job it was set up to do

WILLIAM L. AYERS

The Sino-Soviet pact—treaty or betrayal?

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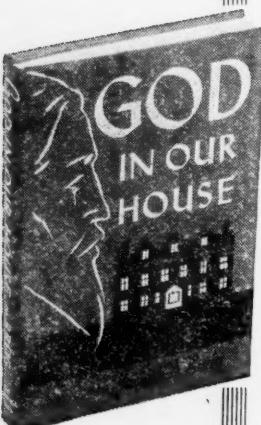
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British election

Although a member of our staff was at the ticker-tape as a guest of the British Information Service Thursday evening, data on the election in Great Britain were too meager by press-time to enable us to report on the results. Judged by American standards the British electoral campaign wasn't much of a show. Candidates went quietly about the country making sober speeches that smacked more of the classroom than the political arena. About the only exception was Winston Churchill's blast at Edinburgh in favor of high-level H-bomb talks among the wartime Big Three. That stung Labor Party spokesmen into making salty rejoinders. Something more than British temperament was responsible for the colorless campaign. Angling for middle-class votes, the Labor Party kept its radical spellbinders well under cover. It emphasized "fair shares" and full employment, soft-pedaled nationalization. The Conservatives, hoping for some votes from disgruntled workers and their wives, also played their cards close to the chest. They promised no radical departure from the welfare state. On the surface the voters had a choice between Tweedledum and Tweedledee. In reality, they were choosing between a government which would place the stress on equality, and one which would emphasize individual opportunity. Most observers thought the Labor Party would win, but by a much smaller majority than in 1945. Early reports, however, seemed to indicate that Labor might even increase its 175-seat majority over Conservatives and Liberals. At 2 A.M. (London time) on February 24 the figures were: Labor, 108; Conservatives, 60; Liberals, 1. The poll, despite a drizzling rain, was the highest on record—90 per cent. The rebuffs offered to the "welfare state" in the Australian and New Zealand elections did not seem to have made the impression upon British voters that the Conservatives had hoped for.

New "Mission to Moscow"?

By his address to the Senate on February 20 Senator Henry Cabot Lodge Jr. (R., Mass.) brought sadly needed reinforcements to the defense of the Administration thesis that "you can't do atomic business with Stalin." Against a swelling chorus of demands that the United States attempt new negotiations with the Soviets on atomic disarmament, the Senator displayed a highly commendable combination of courage and independent judgment. Any new approach to Moscow at this time, he argued, would be interpreted as weakness, would do no good, and might even hasten the "showdown" everyone wants to avoid. None of those who want to reopen negotiations—Messrs. Churchill, Tydings, McMahon, Connally, Stassen, Wallace, to name but a few—seems to have any real hope that a new conference would succeed in stopping the cold war. They seem to believe, however, that the citizens of the United States, and, perhaps more especially, the citizens of Western Europe, desperately want the assurance that absolutely everything is being tried to save our civilization from the hydrogen horror. Senator Lodge gave the best answer we have heard to the argument that this must include an immediate conference.

CURRENT COMMENT

To make an offer we are sure will be rejected is, in the first place, to mislead our own people as to the chances for acceptance and to subject them to a correspondingly severe disappointment.

The Administration, it must be conceded, has chosen the only course feasible at the present. It is an unpopular course, and will become increasingly unpopular as the strain of the atomic armaments race begins to tell on the public. The Administration is faced with what amounts to a public-relations job of gigantic proportions. The sooner it tackles it the better. President Truman's address at Alexandria, Virginia, on Washington's birthday, was a good beginning. He ruled out further talks with Stalin.

The World Court's crucial test

Since September 15, 1947, when the satellite peace treaties went into effect, the United States and Great Britain have sent a series of protests to Bulgaria, Rumania and Hungary concerning the violations of basic human rights behind the Iron Curtain. According to the Western Powers, such violations, comprising the obliteration of human freedom, the destruction of rival political organizations, freedom of the press and the imprisonment of ecclesiastics, all constitute flagrant violations of World War II treaties. In every instance of a request for information Russia has refused to play ball, on the grounds that the Western Powers were interfering in purely internal affairs. The case now comes up before the World Court in what might be its most crucial test since it replaced the prewar Court of International Justice as the principal judicial organ of the world community. The court will decide whether or not the dispute between the Western Powers and the satellite countries really concerns the interpretation of the treaties. In other words, "Are the abuses our business or not?" At Yalta the Big Three protested their concern for the democratic institutions of the occupied countries. More specifically the peace treaty signed by Bulgaria (and Hungary and Rumania as well) states:

Bulgaria shall take all measures necessary to secure to all persons . . . the enjoyment of human rights and of fundamental freedoms, including freedom of expression, of press and publication, of religious worship, of political opinion and public meeting.

A peace treaty is international in its implications, likewise in its violations. Thus far Moscow and the stooges of Moscow have blocked every attempt to adjudicate the gross excesses of the Iron Curtain countries. Should the

World Court also decide that this is "none of our business," then we had better admit that the UN ideal of one world is presently impossible of attainment.

A Frenchman faces facts

For a clear-headed, realistic people the French have been indulging in some very sloppy thinking. That many of them should dread becoming involved in another war is perfectly understandable. That they should regard such a war as one of the worst disasters imaginable is a testimony to their understanding and insight. That they should feel a strong urge toward pacifism and neutrality is merely to reveal that they are human. What is incomprehensible about the French is not that they should feel these emotions and have these desires, but that so many of them should want to build on them the structure of French foreign policy. In its comment on Secretary of State Acheson's recent definition of U.S. foreign policy —a policy aimed at deterring Soviet expansion and safeguarding peace by building up the power of the West—the *Monde*, one of the most reputable papers in Paris, practically advocated abandoning the Atlantic Pact and adopting in its stead something called "defensive autonomy." The editors actually argued that by not taking the offensive Western Europe might escape becoming a field of battle. We are happy to record that M. Raymond Aron, a highly respected French commentator, has recently demolished this dangerous escapism. Labeling the *Monde* position as illusory and a form of "subtle defeatism," he pointed out in *Figaro* on February 17 that the Soviet Union would never respect the neutrality of Europe. In the event of war, it would intensify the "political aggression" it is even now directing against every Western European country. M. Aron scored his best point, however, when he reminded the *Monde* that "it is the Soviet Union that has a quarrel with all free peoples, not the American Republic with the Soviet Union." That is the unpalatable but fundamental fact which all the wishful thinkers try, like children, to ignore. It is heartening to note amid the present confusion voices like M. Aron's which still speak with Gallic clarity and realism.

Venezuela to the rescue

Venezuela, already the world's second-largest producer of oil, is coming to the rescue of the United States as a new source of iron ore. Two and a half years ago we called attention to the "new era in steel" which was de-

veloping in response to the warning that our main source of ore, the Mesabi Range in northern Minnesota, would be exhausted by 1964, at the present rate of depletion. (AM., 9/6/47, p. 619). For some years past the big steel companies have been looking far and wide for deposits that could be called on without involving insuperable mining and shipping problems. Though it has been known "in the trade" for some time that Venezuela was just what the doctor ordered, the results of the search have only recently been published. Bethlehem Steel took the initiative during the war by having the Orinoco River surveyed as a preliminary to its use as a means of transporting Venezuelan ore to the United States. U.S. Steel, which has meantime invested most heavily in the hunt for Venezuelan ore, seems to have been rewarded with the greatest finds. According to T. W. Lippert in the February issue of the *Journal of Metals and Mining Engineering*, U.S. Steel engineers explored a large hill called *Cerro Bolívar* at a spot fifty miles south of the Orinoco. This and other finds give promise of yielding more than a billion tons of top-grade ore, enough to supply American needs for decades. America's military position is greatly strengthened by these Venezuelan finds. We will be able to preserve some of our native ore for emergencies, and will be able to build up stock-piles. U.S. Steel has already bought 3,800 acres near Trenton, N. J., as a site for a new multi-million dollar plant to be fed from Latin America. All this shifting of sources and plants will cost American steel companies an estimated \$1.2 billion in the next fifteen years. H. L. Hudson's *Green Mansions* will be echoing to more than the calls of wild life should the Orinoco become a highway for iron-ore freighters.

Is the Bank a Shylock?

On February 16 the long-simmering criticism of the International Bank for Reconstruction and Development boiled over at Lake Success, where the UN Economic and Social Council was in session. Delegates from Peru, India, Pakistan, Brazil and Chile took turns lambasting the Bank for its high interest charges and its rigorous standards in granting loans. They pointed out that of the \$750 million so far lent only \$186 million had gone to backward areas, the development of which was supposed to be one of the Bank's chief concerns. Typical of the critical barbs were the remarks of Sir A. Ramaswami Mudaliar, the delegate from India:

I should expect a little more sympathy, a little more heart, a little less of the logicality that is characteristic of bankers.

Eugene R. Black, President of the Bank, agreed that loans had been "regrettably" limited, but saw only a disservice to all concerned if standards were lowered. He insisted that without a sound banking policy it would be difficult, if not impossible, to raise funds with which to make loans. Why this is so is explained elsewhere in these pages by William L. Ayers, veteran financial writer and at present a member of the Bank's staff. Mr. Ayers' article, which we are fortunate to be able to publish at this time, is an authoritative, though not official, defense of

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the Bank's hotly criticized policies. It makes very clear what some of the critics appear to overlook, namely, that their quarrel is not so much with Mr. Black and his colleagues as with the founders of the Bank. They are the people who made it impossible for the Bank to follow any but sound banking policies.

Hiring hall illegal

By refusing to review a decision of the Second Federal Circuit Court of Appeals outlawing the hiring hall for Great Lakes seamen, the Supreme Court has in effect labeled this employment practice a violation of the Taft-Hartley ban on the closed shop. Frankly, we do not see what other position the Court could have taken. The Taft-Hartley Act clearly forbids all discrimination in hiring because of membership or non-membership in a union. In other words, it outlaws the closed shop. As the hiring hall operates in the maritime industry, it effectively discriminates against non-union seamen. It is run by the union for union men. It is a species of the closed shop. Perhaps anticipating the Court's decision, the maritime unions, which can scarcely exist without the hiring hall, asked the Congress more than a year ago to make an exception in their case. Congressman Lesinski thereupon introduced a bill (HR 5008) which stipulated that nothing in the Taft-Hartley Act would make any agreement an unfair labor practice which incorporates "in whole or in part any hiring or employment practice prevailing in the maritime industry prior to June 15, 1947." A few days later, Senator Magnuson introduced a companion bill in the Senate (S. 2196). The bills never came to a vote in the first session of the 81st Congress partly because shipping operators wanted somewhat different legislation, and partly because they were lost in the larger struggle over repeal of the Taft-Hartley Act. Now there is no time to waste. If the Supreme Court ruling stands—the National Maritime Union is already moving to have it reconsider the decision—confusion and strife will sweep over the nation's waterfronts. Since the Taft-Hartley Act appears to have been written without much reference to the peculiar conditions of the maritime industry, perhaps the senior Senator from Ohio should take the lead in suggesting necessary amendments.

Stalinists get the gate

"More effectively than some of its right-wing critics," said the *New York Times* editorially on February 18, "the CIO is taking positive action against communism." The *Times* was referring to the forthright decision of the CIO executive board, which voted overwhelmingly, at its midwinter meeting in Washington, to expel four affiliates for selling their memberships "down the river of subservience to the Communist Party." The first to go was the Mine, Mill and Smelter Workers, with an estimated 44,000 members. The others expelled were the United Office and Professional Workers (12,000 members), the Food and Tobacco Workers (22,590 members), and the United Public Workers (14,500 members). All told, since the CIO laid down the policy last year that a trade union cannot at the same time be loyal to CIO policy and the

Kremlin party line, it has ousted six affiliates. The other two, the United Electrical Workers and the Farm Implement Workers, were given the gate last November at the Cleveland convention. Six additional unions face charges of subservience to the Communist Party. Unless they clean house in a hurry, they are certain to go the way of what the *Daily Worker* humorously calls the other "progressive" ex-affiliates. Although the CIO was forced to take this drastic action, it has no intention of abandoning the captive memberships of the expelled unions. Just as it transferred the jurisdiction of UE to the newly formed IUE, so it will issue charters to the democratic groups in the banished affiliates who wish to remain in the CIO. In this way, probably half the members can be immediately liberated from Communist control. To the CIO executive board a hearty pat on the back for a disagreeable job well done.

Protestants look at economics

In recent years some of our separated brethren, in their misguided zeal for a novel notion of separation of Church and State, have done more than the Communists to promote secularism in this country. It is especially heartening, therefore, to record that the 450 delegates to the second National Study Conference of the Church and Economic Life, held at Detroit two weeks ago, strongly defended traditional Christian positions. Whatever be their stand on education, these Protestant leaders wanted no part of secularism in the marketplace. Strongly condemning the class struggle, which they rightly called a "fratricidal warfare," they insisted on the application of religious principles "that mean both unity and justice." They reminded an unbelieving generation that in economic affairs the church is at once "a teacher of the principles of conduct" and "a voice of judgment." Condemning both fascism and atheistic communism, they were also emphatic in repudiating the belief that "the unrestricted play of self-interest would in the long run mean social well-being." (The reader will note the similarity between these statements and key passages in the social writings of Leo XIII and Pius XI.) In the course of the Conference, which was sponsored by the Federal Council of the Churches of Christ in America, it was announced that the Rockefeller Foundation had granted \$100,000 to finance a study of the ethical side of economic life. We shall follow the progress of this investigation with fraternal interest and solicitude.

Are public schools Protestant?

Dr. Erwin L. Shaver, director of weekday religious instruction for the International Council of Religious Education, seems to have let the cat out of the bag in an address before the ICRC's annual meeting in Columbus, Ohio, on February 16. The Council is a coordinating agency for forty Protestant denominations. Dr. Shaver, who opposes Federal aid to children attending parochial schools and deplores the growing trend among Protestants to build their own parochial schools, insisted on the "undeniable kinship" of Protestantism and our American public educational system. He declared that Protestantism

... has a heavy investment in the public schools, an investment which we confidently believe has paid splendid returns and which we are bound to protect.

Since our public-school system is conducted as a department of State and local governments, and is supported directly out of the pockets of *all* taxpayers, several disturbing questions arise. First, what "investment" have Protestants in the public schools? Surely it is not financial. As a matter of fact, by relieving the public schools of outlays of approximately \$500 million a year, Catholics have contributed in cold cash far more than Protestants to the costs of maintaining these schools. Secondly, if by "investment" he means years of devoted service on the part of teachers and administrators, is he forgetting that Catholics have made a similar "investment"? Lastly, and most important, is he saying that Catholic taxpayers and Catholic teachers and administrators in the public-school system are being forced to "invest" in a Protestant enterprise? Dr. Shaver is applauding an obvious violation of "absolute separation of Church and State." As far as the facts go, he may be right. "We want no aid to Catholic schools," remarked a speaker, somewhat ironically summarizing a discussion on "Separation of Church and State" at a meeting of the Mississippi Valley Historical Association last Good Friday at Madison, Wisconsin, "but we want Protestant doctrine taught in the public schools." We see from the North Carolina *Catholic* for February 10 that even in New Bern, N. C., Congressman Barden's home town, the public-school graduation takes place in a Protestant church. "Separation" is highly selective, isn't it?

Should mercy-killing be legalized?

"I voted yes," said five of a twelve-man television jury recently—meaning that they voted to legalize mercy-killing. The lawyer for the negative and his two professional witnesses presented a devastating case against the proposal. The advocates of such legalized murder gave an appalling display of muddle-headed emotionalism. But the vote was uncomfortably close. To make the matter still more dismaying, three of the five who voted yes bore good Irish names. It seems quite certain that the trial of Dr. Hermann N. Sander, Connecticut physician accused of killing an incurable cancer patient, will disclose just about the same decay of Christian standards in the community at large. The doctor will very probably be convicted of having broken the law, but great masses of those who follow the trial will be in sympathy with him and, what is worse, with the unholy doctrine of which he is the storm-center and the weathercock. If our television sampling be an accurate gauge, then slightly less than half of the people of the United States will be cheering for the Doctor's acquittal. How many years of secularized education, of de-Christianized pulpits, will be necessary before the proportion is reversed and less than half will oppose mercy-murder on rational grounds? When that day comes—and little seems to block its advent—the American people will have added to divorce and birth-control the ultimate abdication of their belief in the dignity of the human person. Armed with *that* moral

bankruptcy, will we still pose as the banner-bearers of democracy? Though the five who voted yes to the legalizing of mercy-murder, and the millions whose sentiments they echoed, may not realize it, their "yes" not only made a mockery of Christian thought and life, but it also stank with the stench of Hitler's gas-chambers.

"Amending" God's laws

On *Newsweek's* TV program (WABD, 8 P.M., Monday, 2/20) Dean Clarence E. Manion of Notre Dame's School of Law answered Rev. Dr. C. F. Potter, president of the Euthanasia Society of America. Dean Manion showed that the "killing" we legalize at present—in war, self-defense, and capital punishment—is only to *protect innocent lives*. Euthanasia is the deliberate destruction of human life. If we understood Dr. Potter correctly, he blandly remarked that we had already "amended God's laws"! *Really?*

Micro-isolates on their honeymoon

Hearing that State Senator Harold I. Panken had introduced a bill in the New York Legislature relating to honeymoons, we rang up our local Assemblyman and ascertained that the bill's purpose is to invalidate a recent ruling by the State Attorney General to the effect that honeymooning couples are not entitled to absentee ballots. The A. G. held that being on a honeymoon did not constitute being "unavoidably absent" from one's place of residence. Said Senator Panken: "With the enactment of my bill, voting will no longer be an excuse for delay in connection with a custom which is the basis of our civilization." We are much in sympathy with the Senator's constructive attitude. We were doubly glad to learn from another source that honeymooners can now directly contribute to the sum total of social knowledge, thanks to the kind provisions of the American Genetics Association. The Association has announced a prize of \$1,000 for the best essay written by honeymooners during 1950 in partial answer to the question: "Who marries whom, and why?" From our superficial point of view, we should be more interested in learning the "why" than the "who" and the "whom." However, the honeymooners will be more likely to hit the jackpot if they reflect deeply on the purpose of the contest, which is devoted to "delimiting the boundaries of nongeographical mating isolates." If geographical factors have determined your choice—that is to say, if you opted for Susie because she also hailed from Kansas City—you are a geographical isolate. If you chose her because she was your classmate or fellow parishioner, you and she are nongeographical isolates; in other words, micro-isolates. As the micro-isolates gaze hand-in-hand at the dome of the Albany State Capitol, they may reflect, to paraphrase Anthony Standen (in *Science Is a Sacred Cow*), that those who think of saving the absentee vote for honeymooners are apt to earn their gratitude even more than those who enable them to delimit their nongeographical boundaries. Which is why Senator Panken is in the State Legislature, and most of the geneticists aren't.

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WASHINGTON FRONT

The month of March, and perhaps the day of March 20, will see a decisive step, forward or backward, taken by the U. S. Supreme Court on the issue of racial segregation in the public schools. At that time the whole doctrine of "separate but equal" accommodations will get a going-over that will probably set the legal-racial-educational pattern on racial segregation for a generation.

The Federal Appellate Court in the District of Columbia recently delivered a 2-1 decision reaffirming the separate-but-equal doctrine, and claiming that accommodations in Washington, though separate, are equal. This decision was met by a vigorous dissent from Justice Edgerton, who showed that segregation does in fact mean discrimination and that accommodations in Washington are in fact far from equal. The significance of this dissent is that in a former and famous case, that of the restrictive housing covenants, Justice Edgerton's dissent later became the majority opinion of the Supreme Court.

The issue of racial discrimination has reached a high emotional level in the District, because of the proposal to distribute the pupils of Central High School (a "white" school) among the other schools, and to close Cardozo High School (a "Negro" school), by moving its pupils into Central.

The reason for the proposal is this. The white and Negro high-school populations in Washington are nearly equal in size. Yet there are only three high schools for Negroes, and eight for whites. The eight "white" schools have 7,577 unused pupil-spaces between them, while the Negro schools have 1,063 more pupils than pupil-spaces. Cardozo alone has 700 pupils in excess of capacity. It was formerly a "white" technical school, but was given to the Negroes when it ran down and a new one was built for the whites. It has no athletic field; it occupies only eight-tenths of an acre, while the average white high school covers ten acres. The Strayer Report, which rated schools at 1,000 as perfect and at 500 as passable, rated Cardozo at 371 and one of the other Negro high schools at 353. Attendance in the Negro high schools has to be staggered through the day and the curriculum is markedly inferior—both owing to want of adequate space.

Justice Edgerton, therefore, had little difficulty in showing that segregation is in fact discrimination, at least in Washington, and that the separate-but-equal theory is fallacious. He might also have pointed out the inefficiency, not to speak of the stupidity and costliness, of a city the size of Washington attempting to maintain a dual school system. One high school is half-empty while another is dangerously overcrowded. The Senate District Committee seems to be aware of the folly involved, but the Federation of Citizens Associations (white) has reacted violently against the transfer. The three Commissioners and the Board of Education seem afraid to do anything.

WILFRID PARSONS

UNDERSCORINGS

Catholic Scholarships for Negroes, Inc., which in the school year 1947-48 was helping five colored students to go to college, and last summer reported twenty-six (AM. 9/24/49, p. 657), has now thirty-eight on its roll and is aiming at fifty for next September's opening of school. Assisted by subsidies ranging from \$50 to \$1,000 a year are students of pharmacy, music, social work, education, medicine, etc. The fund is under the patronage of Archbishop Cushing of Boston. Applications for scholarships and/or donations to the fund should be addressed to 216 Central Street, Springfield 5, Mass.

► From Ireland comes a copy of *International Junior Digest*, the reply of an enterprising young publisher, Basil Clancy, to the challenge of the comics. Fiction, history, science, movies, book-reviews, puzzles, music, make up a varied reading diet for younger teen-agers. IJD appears monthly, at a price of 15c. Interested teachers and parents should write to Basil Clancy, Ltd., 33 Bachelor's Walk, Dublin.

► Newmanites in New York are planning a busy season. On March 8 the Newman Clubs of the city are presenting a free lecture on "Catholics and American Freedom" by Prof. James M. O'Neill of Brooklyn College at Hunter College Assembly Hall, E. 69th Street. Professor O'Neill is a scholarly writer who has broken more than one lance on the Church-State question. The Newman Club Alumni are sponsoring Monday and Wednesday courses in Church history, philosophy, ethics and dogma at the Leo House, 332 W. 23rd St., between February 27 and May 3. Address inquiries to the Newman Institute, 245 E. 40th St., New York 16, N. Y.

► CARE has opened a donor service in Rome, at Via Luculla 6, for the benefit of American Holy Year pilgrims. This non-profit relief organization has received the highest commendations, including that of the Holy Father himself. CARE guarantees delivery of its food and textile packages, priced from \$5.50 to \$10. Packages may be sent to individuals, or to relief agencies, or channeled to Pope Pius XII for distribution. CARE's chief American office is at 20 Broad St., New York 5, N. Y.

► "Inside Pegler," an article in the February *Sign* by Rev. William Smith, S.J., of Crown Heights Labor School, Brooklyn, is an account of Father Smith's "guest column," written at Westbrook Pegler's invitation on June 7, 1949, and the latter's reply to the same—on December 23, 1949. Mr. Pegler, it appears, makes haste slowly.

► *Editor and Publisher*, the newspaper trade weekly, let its readers know on February 11 that it was disgusted more than somewhat with the press coverage of the Bergman-Rossellini mess. "The newspapers," it said, "are a party to glorifying infidelity and illegitimacy plus all the cheap and tawdry things associated with them." C.K.

Law, education and religion

"The Presidency," declared Franklin D. Roosevelt on November 12, 1932, "is not merely an administrative office. . . . It is pre-eminently a place of moral leadership." The role of moral leader played by our modern Presidents, as described by Professor Edward S. Corwin in *The President: Office and Powers* (New York University Press, 1948) amply verifies this understanding of the function of our Chief Executive.

President Truman, we are pleased to observe, is well on the way towards establishing himself as one of the great moral leaders in the history of the Presidency. On at least three occasions in the past four months he has come out clearly as the national spokesman of our specifically American moral and religious heritage. We have already called attention to his October 30 broadcast on "Religion in American Life" (AM. 11/12/49, pp. 141-2) and to his Armistice Day address on the religious roots of the concept of the brotherhood of mankind (AM. 11/26/49, p. 222).

He was even more outspoken in his February 15 address before a meeting of Federal, State and local law-enforcement officers in Washington. After mentioning the role of agencies of justice in putting down "organized crime," he declared:

At the same time, we must aid and encourage gentler forces to do their work of prevention and cure. These forces include education, religion and home training, family and child guidance and wholesome recreation.

He then turned to the relation between education and moral training:

The most important business in this nation—or any nation, for that matter—is raising and training children. If those children have the proper environment at home and educationally, very, very few of them ever turn out wrong. I don't think we put enough stress on the necessity of implanting in the child's mind the moral code under which we live.

It seems impossible to reconcile such language with the well-worn slogan that the moral guidance of religion should be restricted to "the church and the home."

Even more noteworthy, since they stand in complete contradiction to the legal positivism taught in most of our American law schools (AM., 1/14/50, pp. 433-4), are the next paragraphs:

The fundamental basis of this nation's law was given to Moses on the Mount. The fundamental basis of our Bill of Rights comes from the teachings which we get from Exodus and St. Matthew, from Isaiah and St. Paul. I don't think we emphasize that enough these days.

If we don't have the proper fundamental moral background, we will finally wind up with a totalitarian government which does not believe in rights for anybody but the state.

These are the most sober and profound religious utterances of any modern American President, with the possible exception of President Roosevelt's Message to Congress of January 4, 1939 (quoted in *Equal Rights for Children*, America Press, p. 11).

EDITORIALS

Such affirmations contradict recent opinions of the Supreme Court. They contrast sharply with the hesitancy of Congress to give token recognition to an American system of religious education by furnishing bus rides to children attending parochial schools.

This same polarity between pro-religious and anti-religious opinion can be seen cropping up among organized groups of private citizens—even those committed to religious purposes. The New York Board of Rabbis on February 15 asserted: "We deplore any effort, direct or indirect, to link our public-school system with religious education." This is the extreme position of the Council of Bishops of the Methodist Church—in the United States, of course, not elsewhere—spearheaded by Bishop G. Bromley Oxnam. They are in open alliance with the National Education Association, the Southern Masons, and out-and-out secularists of varied political allegiances.

Why are religionists so timid about supporting a philosophy of education and of civic training which is proclaimed by the President of the United States to be *essential* to our survival as a free nation? He is a Baptist. Is he the only Baptist who holds such religious beliefs? A little learning, we say, is a dangerous thing. But a little *courage* is indispensable. Fear of being infected with "Roman fever" seems hardly a sufficient reason for keeping silent while secularists march to an easy victory.

Church art and modern art

If you are touring France this summer and enjoy the use of a motor car, here is a suggestion. Run down through the French Alps and visit the church of Notre-Dame-de-Toute-Grâce, at Assy. You may have any of a dozen reactions. You may be very angry and walk out of the building in high dudgeon, sighing for Rafael Madonnas and Carrara marble statues. You may be perfectly delighted, and exclaim: "Ah, thank God, *here* is what I really have been looking for!" You may shake your head in mixed feelings of attraction and bewilderment. One thing is certain. You will not be indifferent. For the gifted and saintly artist and Dominican priest who took care of the decorations of this church, Père Alain Couturier, O.P., was determined to do a definite work in a trenchant way, and to demonstrate once and for all what modern art could do when placed at the service of Christ and His Blessed Mother.

Here are some of the features. Fernand Léger designed the mosaic fresco, representing the litanies of the Blessed Virgin, that decorates the main facade. A Saint Dominic by Matisse in tile, a Lurçat tapestry on a theme from the

Apocalypse, and Bonnard's celebrated St. Francis de Sales, presented to the church by the painter shortly before his death, are already in place in the interior. Stained-glass windows by Rouault will soon be installed. Chagall and Lipchitz are decorating the baptistry, while Braque is designing the bronze door of the tabernacle. Theodore Stravinsky, son of the composer, is finishing mosaic figures of St. Joseph and St. Thérèse of Lisieux for the crypt. Says Père Couturier of the innovation in church decoration:

Notre-Dame d'Assy will end the absurd divorce that has existed for more than a century between the Church and the modern artists who, by their innovations and not in spite of them, are alone maintaining the traditions and very life of Western art.

In his recent encyclical on the liturgy, *Mediator Dei*, our present Holy Father, Pope Pius XII, explained that we should accept the good in modern art while rejecting the exaggerations:

Recent works of art which lend themselves to the materials of modern composition should not be universally despised and rejected through prejudice. Modern art should be given free scope in the due and reverent service of the Church and the sacred rites, provided it preserves a correct balance between styles tending neither to extreme realism nor to excessive "symbolism," and that the needs of the Christian community are taken into consideration rather than the particular taste or talent of the individual artist. Thus modern art will be able to join its voice to that wonderful choir of praise to which have contributed, in honor of the Catholic faith, the greatest artists throughout the centuries. (No. 195)

Just how far these particular decorations conform to the Holy Father's norms, we cannot say, for the simple reason that we have not seen them. Père Couturier's bold step, however, recalls two great truths. One concerns tradition, the other bears on ideals.

Traditionally, the Church has always extended a broad and generous welcome to everybody and everything that can enrich and beautify her sanctuaries. While the Church fervently prays that all who produce Christian art may lead a correspondingly Christian life, nevertheless the stark fact remains that no end of sublime, inspiring monuments of Christian art, music and drama are the work of persons whose talents the Church used despite their own personal shortcomings. Yet the very contact with the Church, and the careful study of her norms and liturgical spirit, have in the end brought many such a soul to God.

The ideal of Christian art has never been confined to depicting only the peaceful and tranquil emotions of human life. It echoes to tones of grief and holy unquiet and striving as well. Today we are paying the penalty for our attempt to imprison Christian art within a self-styled ideal that is largely a mere derivative of commercialized nineteenth-century art enterprise. It is not fair or loyal to the Church, anyway, to represent her as wedded to a fixed type of art or craftsmanship, nor is it in accord with her explicit teaching and traditional practice. Such rigidity is positively harmful, since it results in the loss of souls who quite naturally enough

dread the Church because of the false and misleading mask that very "human" interests have seen fit to place upon her.

Along with much eccentricity and rubbish that passes for modern art, there remains a solid core of fine and powerful achievement: styles and techniques that can express in line, color and space what preachers are struggling to utter in words. Moreover, like it or not, modern art, in its better forms, is here to stay. Instead of adopting an ostrich-like policy of pretending to ignore a great human medium, it would seem more practical to do now what the Church has done from the beginning—invite all the best artists of our time to show what they, in their own fashion, can do toward embellishing the house of God, inform them plainly of the "needs of the Christian community," and then judge impartially of the result. We commend this thought not only to our national and international Catholic art congresses, but to our great army of Church patrons and employers of artistic services as well. If this course is consistently followed, the Church's message will reach far into circles that now, to all intents and purposes, are closed to her.

Crisis in farm price supports

It was a grim, tight-lipped majority leader who arose on February 16 in the Senate to address his colleagues on what he called the "unholy and unjustifiable subsidies" on potatoes. After detailing two drastic legislative proposals aimed at salvaging something from the fiasco of potato price supports, Senator Scott Lucas concluded on this solemn note:

The American public is in favor of a sound farm program and favors one that includes proper supports for potatoes. The public recognizes also that stable farm prices are essential for the continued prosperity of our whole economy. However, the public will not stand very long for the continuation of a program which has ceased to have any relationship to a sound farm policy but which, in fact, is doing injury to our economy. I wish to emphasize as strongly as I can that if we permit such policies to continue, the public may lose faith with a good part of our whole farm program.

The harsh medicine which the Senator proposed came in the form of two amendments, one to a pending cotton bill which withdraws all price supports from the 1950 crop "unless marketing quotas are in effect," the other to the Agricultural Act of 1938, imposing marketing controls on potatoes. As a result of these amendments, potato farmers would not be likely to evade acreage allotments, as they did last year, by planting rows closer together and using more fertilizer. That tidy practice would profit them not at all since marketing quotas, strictly enforced, would make it impossible for them to take surpluses to market. And Senator Lucas' amendment calls for very strict enforcement and severe penalties for evasion.

Against the complex background of farm politics, the Lucas amendment appeared to foreshadow a strong Administration attack on opponents of the Brannan Plan. Heretofore, President Truman has followed a policy of

sweet reasonableness, with all the emphasis on education and discussion. Apparently, he has decided that nothing more is to be gained from such an approach, and that the swelling roar of public indignation at the potato-dumping program offered an excellent chance to take the offensive. At any rate, two days after the Lucas speech in the Senate, the Secretary of Agriculture, Charles F. Brannan, jolted an Iowa audience with an all-out attack against the leaders of the American Farm Bureau Federation.

Speaking on their home grounds at Des Moines, he accused them of risking "the entire nation's welfare on their own stubborn lack of vision and foresight." He derided their "scare-cry of 'subsidy,'" and denied that the provision for subsidies in his plan was a valid or logical objection to it. "Let's be realistic," he said. "All aid to agriculture in any form is a subsidy, just as all Government aid to any other group is a subsidy." The hottest shot he saved for the end. He flatly accused the Farm Bureau leaders of selling the small farmer down the river. "They are willing," he told the audience, "to sacrifice small farmers under the brutal survival-of-the-fittest concept even if it means that large numbers of farms and farmers are forced out of business at a heavy loss."

That kind of language signifies that from now on the gloves are off. As the controversy develops, this Review does not intend to sit on the fence. Though inclined to sympathize with the Administration, we do not regard the Brannan Plan as perfect and untouchable. Perhaps some other approach is preferable. The point is, as the potato fiasco has emphasized, that some changes in the present program must be made. Else, and here we agree with Senator Lucas, the whole effort to give farmers a square deal may blow up in their faces.

Financial jugglers

A good many people take the annual reports of corporations with two or three generous pinches of salt. Indeed, if several polls on the subject can be trusted, no section of the population is more skeptical than the employes of the corporations concerned. To the leaders of business enterprise this tongue-in-cheek attitude is the source of no end of annoyance and embarrassment. Without any loss of dignity, though with some slight evidence of impatience, they like to remind the skeptics that periodically their companies do business with the Bureau of Internal Revenue and with the Securities and Exchange Commission, agencies well equipped to ferret out the slightest sign of skulduggery. In industrial circles, that is supposed to be an adequate and unanswerable rebuttal. It is not, of course, since the skepticism persists. Why, one wonders, should this be?

Very likely the doubters are persuaded that there are perfectly legal ways of skinning the cat, and that corporation accountants know all of them. The point is well illustrated by a tale now going the rounds in Belgium. In that tight little industrial country a new law obliges management to share some of its secrets with the work-

ers. On the passage of the law, so the story goes, an industrialist was overheard saying to some of his colleagues: "We used to prepare two financial reports, one for the Government and one for ourselves. Now we'll need three." Apparently, Belgians have no more faith in corporation reports than have Americans—or the French, English, Italians, Dutch, or anyone else you care to mention.

We are inclined to believe that research into past ages would show that at no time have people ever been disposed to believe businessmen on the subject of the balance sheet.

Since this skepticism appears to be a universal phenomenon, one is driven to the reluctant conclusion that there must be some basis in fact for it. In the past, one might have attributed it, with good reason, to the ignorance of the people. But such an explanation will not hold water in these enlightened days when almost everybody reads a newspaper and public relations has become a well-cultivated art. Is there, perhaps, some little fire under the billowing clouds of smoke?

Being neither accountants nor masters of business practice, we wouldn't be able to say. We have noted recently, however, an item in the public press which would seem to indicate that the popular intelligence in this matter must not be too readily depreciated. On February 1 we spotted the following intriguing paragraph in the conservative financial pages of the *New York World-Telegram and Sun*:

U. S. Steel Corp. again has shown a good deal of flexibility in its bookkeeping, just as the steel industry itself proverbially jumps from the prince to the pauper class and back again. Fourth quarter profits on the common amounted to \$1.01 a share, but there would have been no profit except for profit made in previous periods, kept in reserve, and this time dusted off and changed in position on the books. This bookkeeping transferred from excessive depreciation in preceding quarters, from mark-up on inventories, and from war reserves set up but not needed. It was not expedient to show the full effect of war profits at that time. That is what makes it so difficult for the outsider to guess the corporation's profits for any particular period made up solely on the steel operating rate.

Though no paradigm of lucid and elegant English, the passage does make clear that a U. S. Steel report is not always exactly what it seems.

How many other corporation reports are not always what they seem? How many other companies practise "flexibility" in their bookkeeping. How many of them transfer sums from depreciation or reserve accounts to the profit column in order to conceal the size of war profits, or for some other reason that seems good to them?

Once again, we wouldn't know. We suggest, however, that if corporation executives wish sincerely to dissipate the prevalent skepticism about their bookkeeping, they ought to de-emphasize public relations and concentrate on issuing clear and straightforward reports. To doubts in the public mind there is no other answer so good as the truth.

Fair employment practice in New York

John B. Sullivan

CIVIL-RIGHTS LEGISLATION—particularly in the form of fair-employment-practice bills—is receiving almost daily attention in the American press. There are many people, however, who would be heartened if such legislation were receiving equally careful attention, *plus action*, in legislatures where the bills are pending.

Should anyone ask why laws are needed to prohibit discrimination against persons of various races—notably laws to outlaw discrimination in employment for racial reasons—the answer is simple. It is obvious that Negroes, for example, cannot live as befits American citizens unless they can earn a living. They cannot earn a living unless they can get jobs. They cannot get jobs, no matter how competent, how trustworthy, how well-schooled they may be, if the policy of employers is "We do not hire Negroes." One often hears the question: "But can't this problem be solved gradually and voluntarily by *educating* employers?" The answer, based on experience, is No. The only effective way to educate employers and the public generally is through a well-designed, well-administered law, with penalties for violations.

To evaluate intelligently the current proposals for civil-rights legislation it is necessary to make a study of the fair-employment-practice laws which have been operating in several American States during the past few years. It is quite likely that many of the arguments advanced by sincere opponents of such bills would be quickly disposed of by a careful analysis of the experience we have had with the New York State law against discrimination.

On March 1, 1945 the New York State Legislature enacted a fair-employment-practice statute—the first in the United States. This law, based on the bipartisan-supported Ives-Quinn Bill, was signed by Governor Dewey and became effective July 1, 1945.

For four and a half years the administration of this law by the New York State Commission Against Discrimination has been in the spotlight. All over the country there has been tremendous interest in the Commission's experience. Many Americans who were sincere advocates of civil rights for all and who were working for amicable intergroup relations had opposed passage of the New York law. They feared that this effort to regulate and control employment practices by legislation, this attempt to modify long-established habits and customs, would fail and retard rather than advance the cause of civil rights.

Today such fears have almost completely disappeared. The experience of the New York Commission shows that such a law can be administered without intimidation and harassment of employers, unions and employment agencies, without increase of intergroup tensions and without danger to the order and stability of business. Today New

When the New York State law against discrimination was first proposed, even a number of sincere advocates of interracial justice said, "It won't work." Today, after nearly five years of experience with the law, John B. Sullivan, member of the Commission for administration of the statute, tells us just what the law provides for and why it has worked.

Jersey, Connecticut, Massachusetts, Washington, Oregon, New Mexico and Rhode Island have laws modeled substantially on the New York statute. Several cities, including Philadelphia, Minneapolis, Phoenix, Chicago, Richmond (Calif.), Cleveland (Feb., 1950) have local fair-employment-practice ordinances.

Five years after the enactment of the New York State law against discrimination, and particularly at this time when the civil-rights question is receiving so much attention, it may be well to review the law's provisions, its administrative set-up and practice.

PROVISIONS OF THE LAW

The detailed provisions of the law are based on the legislative finding that "practices of discrimination . . . because of race, creed, color or national origin . . . threaten not only the rights and proper privileges of its inhabitants, but menace the institutions and foundations of a free democratic state." The statute defines the opportunity to obtain employment without discrimination as a civil right, and provides for the administrative machinery—a five-man, full-time, salaried Commission, appointed by the Governor—to insure to all people the enjoyment of this right. This Commission has two major functions: 1) to prevent and eliminate discrimination in employment, whether by employers, labor organizations, employment agencies or other persons; 2) to develop a positive educational program in all fields of human relations.

Before going into detail about the functions of the Commission and the administration of the New York State Fair Employment Practice Law, it may be well to outline what the law does and does not require. Simply stated, the law provides that no individual shall be denied an opportunity to earn a living because of his religious beliefs or his racial or national background. It *does not* establish special privileges for one or more groups; job qualification is still the prerequisite to hiring. Neither does the law, or its administrators, force an employer to hire members of groups which have been discriminated against. As a matter of fact, the Commission has ruled that quota-employment of Negroes, Jews, Catholics or other groups is illegal. Aptitude, training, skill, character and job experience are still, the Commission constantly emphasizes, the essential job requirements. In the appraisal of these job qualifications, however, the Commission insists that all the people of the State shall have an equal chance to get a job, to keep the job and to grow on the job.

In the area of employment, the law affects the policies of employers (with certain exceptions noted hereafter),

labor unions, employment agencies, and any person who aids, abets, incites, compels or coerces the doing of any of the acts forbidden under the law. The statute does not apply to employers with less than six workers, nor does it apply to non-profit organizations of a fraternal, religious, charitable, social or educational character. An individual employed by his parents, spouse or child is not covered, nor are persons engaged in domestic service.

PROCEDURE

The procedure under the law is as follows. Any aggrieved individual may, either in person or by mail, file a verified complaint setting forth specific allegations regarding discrimination in hiring, firing, up-grading or promotion, compensation, conditions and privileges of work, employment application forms, membership in labor unions, practices of employment agencies. A complaint so filed is assigned to one of the five Commissioners, who is then designated to gather all the pertinent data bearing on the complaint. When this task is finished, he analyzes the data. If he finds probable cause to believe that there has been discrimination, the law requires that he try to settle the case through conference, conciliation and persuasion. During this process "the members of the Commission and its staff shall not disclose what has transpired."

If conciliation fails, the Commissioner shall then give notice of the case for a public hearing before three members of the Commission. If it is their decision that the respondent has engaged in any unlawful employment practice, the Commission is then empowered to issue an order requiring the respondent to cease and desist from such unlawful employment practice, and to take such affirmative action, including—but not limited to—hiring, reinstatement or up-grading, with or without back pay, or restoration to membership in any respondent labor organization. If necessary, this order can be enforced by a court. If, on the other hand, it is determined that the respondent has not engaged in unlawful employment practice, the Commission shall state its findings and issue an order dismissing the complaint.

In close to four years of Commission operations, all cases have been settled in the conciliation stages without a public hearing. Public hearings will undoubtedly be held if any case so requires. Thus far, however, the experience of the Commission bears out the predictions of the New York Temporary Commission Against Discrimination, made prior to the passage of the law—"that the great majority of the complaints can and will be satisfactorily settled on the threshold of a public hearing by conference, conciliation and persuasion, and that they should be so settled."

In fulfilling the second of its functions—educational work—the Commission has utilized all the media of communication: radio, television, movies, pamphlets, the school, churches and civic-agency programs. Further, it has organized community councils throughout the State of New York to study the problems of discrimination in all or specific fields of human relations. It is the purpose of these councils to foster goodwill, cooperation and con-

ciliation among the groups and elements of the State, and to make recommendations to the Commission for programs of formal and informal education in the field of human relations, which the Commission may recommend to the appropriate State agency. Such councils, made up of representative citizens serving without pay, now function in Albany, Syracuse, Buffalo, Broome County, Kings County, Queens County, Manhattan, Troy and Westchester County. No attempt has been made to foist an educational blueprint on any community, but the Commission has provided its councils with technical advice and educational tools, the use of which may develop answers to those intergroup problems which, if not solved, may weaken the structure of the State.

After nearly five years, can we say that New York's experiment has worked? Competent students of the law have observed that remarkable strides have been made toward eliminating job discrimination in the State in the past four years. As the *New York Herald Tribune* said editorially (3/28/49):

Legislation against discrimination in employment is practical and successful. This is common knowledge in New York; the evidence is everywhere plain. There were serious doubts when our State Commission Against Discrimination began operations in 1945, but the subsequent record is one of expanding progress. The achievements have been many and precise, and the New York State Commission is so well established and recognized that it is now taken as a model in other forward-looking cities and States.

To contend, however, that opposition to the New York fair-employment-practice law is non-existent would be naive. Although there is no organized opposition, there are many people who, because of misinformation about the law, vigorously oppose its administration. Such people have not grasped the true picture of the case, as interpreted by one of its early opponents, who recently said:

Surely the present law imposes no hardship on the employer. It simply applies penalties to acts of discrimination when those acts deprive an inhabitant of our State of the fundamental human right which he has: namely, the right to earn a living. There is nothing involved or intricate about the requirement of the law. The employer is merely asked to hire or retain the best man or woman for the job.

The law against discrimination is a new method for solving the age-old problem of personal and intergroup relations. Though it invokes the power of the State where overt acts of employment discrimination take place, it is primarily a measure of democratic community education and activity. Through public and parochial schools, churches of all denominations, civic, veteran, labor and other organizations, the climate of intergroup relations in New York State is changing for the better. As one writer put it,

the whole air is cooperation instead of conflict. And

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this is the triumph of intelligent legislation, the proof that a broad and imperative aim can be harmoniously translated into happy result.

To emphasize this fact—that the purpose of its work is to promote cooperation—the New York State Commission Against Discrimination has consistently emphasized that the law is not directed against any group, is not administered for any special groups, but is an instrument designed to bring benefits to all the people, to the democratic State itself. Adherence to this policy has not completely eliminated discrimination in New York State, but it has reduced the incidence of discrimination and has increased employment opportunities for groups hitherto barred. With the continued cooperation of all citizens, the Commission should continue to exercise an important role in bringing about understanding and amity among all the racial, religious and nationality groups

that make up the diversified and colorful population of New York State.

Catholic groups should be particularly interested in this law, since its underlying principle is ultimately based on sound Catholic philosophy and teaching: the essential equality of all men, created as they are in the image and likeness of God. Catholics—in fact, all who are concerned with the increasing secularism of modern society and the growing power of atheistic governments—should welcome a law grounded on the Christian ideal of the brotherhood of all men under the fatherhood of God.

The linking of such laws with fundamental religious teachings and enlightened theories of education will destroy the elements of prejudice and discrimination from which communism derives great strength and support. The law against discrimination is one way of translating into action the ideas of a Christian social order.

The World Bank: aims and performance

William L. Ayers

REPRESENTATIVES OF FORTY-FOUR NATIONS met at Bretton Woods, N. H. in July, 1944 to lay financial plans for the postwar world. Out of their deliberations grew the International Monetary Fund and the International Bank for Reconstruction and Development.

The purpose of the Fund was to deal with problems of currency and exchange. The Bank was to extend long-term credits for rebuilding war-torn countries and the development of backward areas.

The conferees had high hopes for their progeny, and the press, which liberally covered the meeting, reflected their optimism. With the United Nations and the projected International Trade Organization, the Fund and Bank were to serve as the foundation for a new and happier age.

That was six years ago. Now the public mood has changed. From time to time one sees articles in the press which are not merely critical of this or that feature of the Fund and Bank, but which openly charge that both institutions are failures. Perhaps the time has come to have a second look at them and to attempt a new evaluation in the light of experience and vastly changed conditions. A judgment of the Fund I must leave to others. What I have to say here will apply solely to the International Bank.

In examining the Bank's record one comes quickly to the conclusion that it has accomplished far less than had been hoped for by some of its more enthusiastic sponsors. In this sense, it has been a "failure." Certainly, it has not put the devastated countries back on their feet. Considering all the circumstances, however, an observer

Nearly six years have passed since the International Bank was organized at Bretton Woods in July, 1944. Have the hopes inspired by its organization been realized? Mr. William L. Ayers (identified in "Is the Bank a Shylock?" p. 626 of this issue) reviews the set-up and rules of the Bank, its accomplishments and the world in which it has had to operate.

might be surprised that the Bank has been able to accomplish as much as it has.

It should be recognized first of all that the postwar world envisaged at the time the Bank was planned was quite different from the one in which the Bank was compelled to operate. The conferees at Bretton Woods did not foresee that the end of World War II would usher in the cold war, which in turn would disrupt normal supply and trade channels, fan internal strife, and impose on economies strained by wartime experiences the burden of preparing for a possible third world war. They laid their plans well before the war ended. Only when the fighting stopped did the vastness of the job that had to be done become apparent. Loans were then seen to be inadequate. What the shattered countries needed to cope with their postwar miseries was relief; and so it was that a new agency had to be created—the United Nations Relief and Rehabilitation Administration. Eventually UNRRA also proved inadequate.

There emerged in due course the Marshall Plan, which took up where UNRRA left off. The Economic Cooperation Administration (ECA) provided billions of dollars, largely on a gift basis and from a single source. How could the International Bank have stepped into this breach? Its Articles provided for limited funds, which could be lent only on a sound basis. Those who expected more of the Bank did not bother to read the restrictive provisions which had been written into its charter.

Timing, too, was important. The Bank did not swing into operation until June, 1946. For obvious reasons the work of organization had to be deferred until the end of hostilities. After the shooting stopped, the participating

countries were slow to ratify the charter. Finally, there were all the difficulties of trying to set a course in unknown waters. There was no precedent for the Bank. Even after it began operations, time was consumed in recruiting officers and in training staff, in establishing procedures and fixing policies. (By February, 1950 the Bank's personnel numbered 404 employes of twenty-three different nationalities.)

These, it is true, seem minor impediments and rather weak excuses for the failure of the Bank to do the job many expected of it. The real barrier to free and easy lending was not any of these delaying annoyances; it was the Articles of Agreement which had been written at Bretton Woods. Those Articles clearly stipulate the type of loans the Bank can grant. Among other things they provide clearly and succinctly that loans must be "for productive purposes" and afford reasonable promise of repayment. Such criteria automatically rule out the free and open hand which many expected and which some still demand from the Bank. Not only do they prohibit the dispensing of largesse; they leave no great room for discretion. They require the Bank to adhere to set rules in selecting the projects it will finance. The projects must be "worthy, sound and reasonably safe."

These considerations have proved the major block to the liberal granting of loans, especially in the development areas (which is the larger field of the Bank's operations). Beyond *need*, the Bank must consider other criteria. It is one thing to build a road, but another to build a road where facilities to maintain it, such as manpower and technical knowledge, do not exist. In the latter case, the investment would be wasted.

Nevertheless, there are those who like to point out that the Bank was set up to provide credit and who imply that inasmuch as the United States—that great, rich country—has put up the major part of the cash, the management ought not to be too squeamish in making their decisions. Why require a searching investigation before granting loans, and why impose such onerously strict terms?

It would seem that the founders of the Bank anticipated appeals of this kind. At least they provided against them. To make sure that the rule of sound loans was observed, they erected an impassable and foolproof barrier against easy and risky ones. That barrier was the means they devised by which the Bank must raise the bulk of the cash with which to make loans.

The architects of the Bank did not furnish it with ample cash for lending but gave it instead a framework within which the necessary funds might be obtained. They stipulated that such funds had to be raised by public borrowing, that is, by the sale of the Bank's obligations in the capital markets of the world.

While at the time of the Bank's organization it was widely heralded that it had \$10 billion in capital, it was not so widely understood that this amount was merely *authorized capital*, and that only a very small percentage of it would be immediately available for lending. Even today the entire authorized capital has not been subscribed, the figure as of February 1, 1950 being \$8.3

billion. Furthermore, only two per cent of the amount subscribed is paid in dollars or gold. An additional eighteen per cent is paid in the currency of the respective subscribing countries. The remaining eighty per cent is never to be paid in; it is subject to call only to meet obligations, that is, only in the event that default appears imminent.

At the start of operations, therefore, the Bank had in dollar cash the two per cent paid by all members in gold or dollars, plus the United States' share of the eighteen per cent paid in local currencies. The total—\$750 million—has been almost entirely committed in the loans granted to date.

To raise further funds, the Bank, as its founders fore-saw and intended, has had to do two things: 1) sell its bonds in the open market; 2) sell securities from its portfolio in the form of bonds, notes or other certificates accepted from borrowers as tokens of their loans. In addition, the total amount available for loans has been slightly augmented by some \$20 million in net earnings from current operations.

Against this background, we are in a position to review the accomplishments which can be chalked up to the credit of the Bank during its comparatively brief existence.

Probably the greatest accomplishment was the establishment of its credit, since on this rock rest all the other acts of the Bank. If its management had not been prudent as well as able, its loans not sound, its operations unproductive, then the Bank would not have the credit

which it obviously enjoys today. Credit is measured by the ability to borrow money, and the Bank has proved that it can do this.

Here is the record. The Bank has successfully sold two substantial domestic bond issues and favorably refunded one of these. It has sold one small issue abroad. It has resold two blocks of bonds with its guarantee. Its own bonds have been selling for months at a substantial premium in the New York market. It seems obvious, therefore, that the Bank has not lacked a good market for its securities.

On the lending side, the Bank has granted a total of \$741 million in twenty-four transactions with thirteen countries. In so doing, it has established a definite lending pattern. It has also devised a procedure for handling loans, and for servicing and supervising them.

Meanwhile, it has dispatched to the member countries a variety of missions, some in connection with loan applications, some for economic study, some to furnish various other forms of assistance. Since such assistance is a necessary prelude to loans, these missions have very likely rendered as much help to member countries as the



Bank has been able to offer through actual loans. The President of the International Bank, Eugene R. Black, has stated on a number of occasions that there is no shortage of projects for financing, but that there is a shortage of "bankable" loans, that is, projects that have reached the financing stage. Most projects presented to the Bank need engineering, planning, or even a proper financial climate in the country concerned.

While erecting its operating structure, developing methods and means, granting a moderate number of loans and lending assistance that will lead to future loans, the Bank has registered one other notable accomplishment. It has reached an operating profit. For over two years operations have been "in the black," and the amount of earnings is on an ascending scale. In addition, a modest

reserve is being accumulated from its loan commissions.

It is difficult to see what more could reasonably have been expected of the International Bank. Those who answer "More loans" are not thinking in the same terms as the Bank's founders, since, as I have pointed out, they provided no machinery for easy loans. Perhaps, by not correctly guessing the chaotic state of the postwar world, they failed to see the need for easy, widespread lending. That can be argued. But within the limitations set down at Bretton Woods, the Bank has seemingly done a good and competent job. At least it has become a highly regarded international institution which, by operating soundly, is laying a firm base on which to build when the Marshall Plan and ECA gifts to needy countries are things of the past.

The Sino-Soviet pact— treaty or betrayal?

Vincent S. Kearney

FOR THE SECOND TIME within the short space of five years Soviet Russia has concluded a treaty with China. The first "friendship" pact in 1945 eventually proved the downfall of the Nationalist Government. The second, signed on February 14, 1950, has extended the Soviet bloc from the Elbe River to the China Sea. Communism now controls the destinies of more than 700 million human beings, one-third of the population of the world.

The climax in the ideological struggle for China came last December 16 when Mao Tse-tung, the Chinese Communist leader, took off for Moscow and Stalin's conference table. After two months of negotiations a pact was signed on February 14 linking the fortunes of China to the Soviet Union for the next thirty years. Here are the chief provisions:

1. *"A Treaty Regarding Friendship, Alliance and Mutual Aid."* China and Russia agreed that in the event of an attack on one of the parties to the treaty by Japan or a Japanese ally, the other would grant immediate military aid with all the means which it would have at its disposal.

2. *"Agreement Regarding the Chinese Changchun Railway, Port Arthur and Dairen."* In 1945 the Chinese Nationalist Government, under pressure from her wartime allies, granted the USSR certain rights in Manchuria. In the negotiations which ended three weeks ago, Moscow agreed to abdicate these rights and return control of both railway and ports once a Japanese peace treaty was signed, or at least by 1952.

3. *"Agreement on the Granting of Credits."* Russia also agreed to grant China a loan of \$300 million over a period of five years, to enable China to purchase capital equipment and raw materials from the USSR.

The treaty signed between Mao Tse-tung and Stalin on St. Valentine's Day, 1950 marked the success of Moscow's wooing of the Chinese Communist Party. In the nuptial settlement, did China or Russia profit most? Rev. Vincent S. Kearney, S.J., of the AMERICA staff, in his analysis of the terms of the treaty, reveals the sad truth for China's children and friends.

4. *Exchange of Notes.* Russia agreed to transfer to China without compensation "property acquired by Soviet economic organizations from Japanese properties in Manchuria."

It would be naive to assume that this is all the conference has to show for its sixty days of deliberations. That Soviet Russia and Communist China have had an understanding of "friendship, alliance and mutual aid" is surely no news. The indirect reference to the United States, supposedly one of the countries associated with Japan, is not startling, given the hostility already manifested toward America by both the

Soviet Union and Communist China. The conditional agreement to restore Chinese ports is merely an agreement to restore what already rightfully belongs to China. The \$60-million-a-year credit—a mere pittance for a country in such dire economic straits that millions of its inhabitants are actually on the verge of starvation—covers less than one-sixth of the value of Manchurian industry looted or destroyed by Russia after the war.

If this be the sum and substance of the Sino-Soviet Pact of 1950, then horse-trader Mao has been scalped in a manner which casts reflection on the traditional astuteness of the Chinese bargainer.

Most observers are of the opinion that the really important terms of the pact, which concern Chinese concessions to Moscow, are hidden away in secret codicils and not meant for publication. The international grapevine has already reported that Mao promised Stalin a labor force of Chinese, 300,000 of whom are already



en route to Siberia; and that Stalin demanded and received key positions for Soviet "advisers" in China's army, secret-police organizations and Communist Party. The Soviet attitude toward China in the ensuing months and years will determine what other concessions Stalin was able to wrest from Mao Tse-tung. For the present one can only guess. There has been no mention, for example, of Sinkiang and the attachment of that vast province to the Soviet Union. The pact is strangely silent on Soviet economic exploitation of Manchuria, whose grain is sorely needed by the Chinese people.

On the other hand, the propaganda value of the treaty to the Communist front in the Orient is incalculable. The published terms of the treaty provide an excellent face-saving device. Mao can now return to Peiping bragging that he dealt more effectively with Russia than Chiang Kai-shek was able to do. By negotiation he has succeeded in securing the return of some of the loot unjustly taken from China in 1945 and of the ports handed over by Chiang because of Yalta and American pressure. Above all, he has concluded an alliance with the "non-imperialist" giant to the north, and has persuaded him to extend some credit for rehabilitation of the Chinese economy.

But Mao's complacency will be short-lived. Secretary of State Dean Acheson has remarked that China's "troubles are only just beginning." Since the war, fidelity to treaties has not been a Soviet virtue. There is no reason to suspect that Russia will feel herself any more bound by the minor concessions of the present pact than she was in the forty instances of treaty violations now listed in State Department files.

The Chinese people should not forget the Sino-Soviet Pact of 1945. In that solemn agreement Stalin swore that the Soviet Union had "no intention to interfere in China's internal affairs." He also repudiated the Chinese Communists, declaring that "the Soviet Government is ready to render China moral support and assistance with military equipment." The National Government of China signed the 1945 pact, trusting that Russia would adhere to the terms of the agreement. Today the same National Government is penned up on an island 100 miles off the coast of China.

The real tragedy of the Pact of 1950 is not that it makes official the latest shift in the political boundaries of the world. The real tragedy is the betrayal of the Chinese people. In their protracted negotiations in Moscow, Mao and his henchmen sold out China's last chance to be independent for the ridiculously low price of \$300 million, a sum that will eventually come out of Chinese pockets anyway.

Even under the supposition that the publicized terms of the treaty do tell the whole story of the negotiations, the pact does not add up to the advantage of China. Besides gambling away China's liberty in the long run, Mao will find that he has also gambled away any chance China may have had for her own recovery. For the next thirty years the recovery of China depends on Russia, whose need for Chinese resources will not be tempered by any regard for her ally's desperate economic plight. China has been ignominiously betrayed.

Forty years of "Devoir"

THE CATHOLICS OF FRENCH CANADA support, at the cost of no slight sacrifice, not only a weekly but a daily Catholic press. To this press is due, in good part, the spiritual vitality of their intellectual and social development. Of the three French Catholic dailies—the *Action Catholique* of Quebec, the *Droit* of Ottawa and the *Devoir* of Montreal—the last has an unrivaled reputation for forcefulness, independence and timeliness, and exerts a proportionate influence.

Devoir, now celebrating its fortieth anniversary, was founded in January, 1910 by the genial and undiscountable Henri Bourassa, a man whose personality and teachings have had a profound effect upon the political evolution of the country. Bourassa's two successors, Georges Pelletier and Omer Heroux, by their talent and strict intellectual integrity, continued *Devoir* in the tradition of distinguished Catholic journalism. Today, staffed by active young writers like Gérard Filion (Editor-in-Chief), André Laurendeau and Paul Sauriol, the paper plays an aggressive role in Canadian life. It carries on an increasing fight for sound, human, Christian ideas against the false, anti-social principles of the day. Its support of the workers in last year's asbestos strike (cf. AM. 4/23/49, p. 104), its campaign against organized vice in Montreal, are in line with its firm position on monopolies, on the oppression of minorities and on financial scandals. The *Devoir* has, in fact, been fulfilling the prime task of Catholic journalism alluded to by Pius XII in his February 17 message to the International Convention of the Catholic Press in Rome—to preserve a healthy public opinion against the influences which would reduce it to "a blind and docile conformity of thought and judgment."

In a vigorous editorial on February 11, commemorating *Devoir*'s fortieth anniversary, Gérard Filion expressed the paper's journalistic philosophy:

Some reproach *Devoir* with being violent. That is not true. *Devoir* . . . is hard, sarcastic, pitiless; but it never uses verbal violence or unseemly language.

When it undertakes a battle, it carries through to the end. It asks no quarter; it never asks the referee to stop the fight in the ninth round. Win or lose, it fights to a finish. . . . *Devoir* is not an organ of Catholic Action. It has no episcopal mandate. The editors try to write as Catholics, but not simply as Catholics. Their opinions implicate no one but themselves. Their errors cannot be laid at the door of the Church or its hierarchy.

True to its spirit of independence, *Devoir* has not hesitated to avail itself of the liberty which the Pope's February 17 message recommended to the Catholic journalist—that of forming a healthy public opinion within the Church, avoiding both "mute servility" and "uncontrolled criticism."

"Forty years of fighting," concludes M. Filion's anniversary editorial. "Just about enough to put us in form. With God's help we shall continue to fight and to win." Catholic French Canada may be proud of its fighting *Devoir*.

CHARLES KEENAN



BIRTHDAYS, YOU MAY HAVE NOTED, have a way of sneaking up on you. Here, for example, is our inner circle of readers, AMERICA'S ASSOCIATES, almost a year old. Its birthday is May 1. We have been so interested in watching and helping the organization grow that we almost forgot that time is involved in the process.

And how AMERICA'S ASSOCIATES has grown! Our Associates now number well over 700 and more are joining us every day, as a glance at our latest list will reveal.

Notice, too, the geographical distribution of our membership. We hope and pray for the time when strong groups of AMERICA'S ASSOCIATES will be found in every town and city in the land.

By way of celebrating our first birthday we asked our Associates last month to help us realize that dream. With our last issue of INSIDE AMERICA, our confidential monthly bulletin, we enclosed membership blanks like the one below. "Our hearts are set," we said, "on having 1,000 Associates on the first birthday of AMERICA'S ASSOCIATES. You can help us reach that goal by getting just one of your friends to sign the enclosed card." Many of the Associates listed on this page were enlisted in that way.

We continue to marvel at the enthusiasm and resourcefulness of Associates like Nicholas Ross, who ordered a dozen copies of Father Dunne's reply to Paul Blanshard. He gave them to his local bookseller, who agreed to give them free to every purchaser of Blanshard's book. "I do not know how long twelve copies will last," wrote Mr. Ross, but the clerks will inform me when the supply is exhausted and I hope to replenish it whenever I am financially able to do so."

Another Associate, a professor in a large non-Catholic university, has distributed 30 copies of Father Hartnett's *Federal Aid to Education* to her colleagues. Other Associates are giving Father Ford's *Mercy Murder* to their family physicians.

Reports like those are immensely heartening to us. They indicate that the message of AMERICA is reaching out into important groups that we ourselves could never touch. It is for initiatives like those that we thank God daily we have our Associates.

We are grateful too for this bit of practical wisdom from Associate Fran Rey-

nolds of Toledo: "Maybe these men, having invested a little extra in AMERICA by way of their Associate membership, will be more inclined to work to have their investment pay dividends . . . for certainly every businessman wants the people he backs to reproduce results."

Whether you are a businessman or not, we will welcome your membership. The application blank below is for your convenience.

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Note: AMERICA'S ASSOCIATES receive AMERICA, our *National Catholic Weekly*. \$6.00 of your membership will be for a one-year subscription, new, or an extension if you are a subscriber. The balance will be devoted to the educational and field work of the Associates. (Any amount over \$6.00 is deductible from income tax.)

"The Wall" *poses some questions*

Harold C. Gardiner

WHEN an author of integrity is faced with the task of describing a human holocaust of truly horrible dimensions, he will experience most deeply, I believe, a sense of his own littleness. Great evil, perhaps no less than great good, summons from the individual a sense of awe. If an author will recognize and bow to this reaction within himself, he will be forced, as it were, by his very subject matter, to exercise the virtue—all too rare in much contemporary writing of modern catastrophes—of restraint. He will know that he cannot paint the picture in all its real horror, and rather than strain to do so, he will fall back upon the understatement, the somewhat wry and oblique comment, rather than "tear the passion to tatters."

That is true of an author who has regard for the real integrity of his craft. That it might be expected from John Hersey has been proved already by his classic report on the A-bombing of Hiroshima. That document was no make-your-blood-run-cold attempt. It was a simple, straightforward account, but its very lack of striving for emotional highlighting was what, to a great extent, gave it its tremendous emotional impact. Some events speak for themselves.

If any event in the past decade speaks for itself, it is the Jewish pogroms unleashed by the Nazis. It is quite true that persecutions of Catholics under Hitler, and the current war against all religions and many racial minorities by Soviet Russia, were and probably are of even greater extent, but somehow they fail to shock the world's conscience so much. I believe one reason for this is that the Jewish pogroms were more concentrated both in time and place. What has happened to Catholics and Christians over a long period of time and all over the face of many countries fell like a thunderbolt, swift and devastating, on the Jews in fairly delimited regions. And so, the distillation of persecution, so to speak, comes through better in a story of the razing of a Jewish ghetto by the Nazis.

It is the story of the Warsaw ghetto that Mr. Hersey tells in his magnificent *The Wall*. It is destined, I believe, to be regarded as one of the great books of our time, despite the fact that that is the very fate the publishers anticipate for it.

It is simply the day-to-day record of how the Jews of Warsaw lived and fought and hoped and died after the Nazis had built an eight-foot wall around the ghetto and crowded into their strait space all the Jews who had lived outside its boundaries. No less than 450,000 Jews were herded into the ghetto when the entrances were sealed on November 16, 1940. When Mr. Hersey's story ends, on May 10, 1943, there were fewer than 50,000 survivors.

LITERATURE AND ARTS

When the Bor Uprising was suppressed by the Nazis on October 2, 1944 (the Russians meanwhile had reached the gates of Warsaw but refused to help the Polish Underground), the 50,000 Jews were further decimated in retaliation and the ghetto was razed systematically and completely.

To tell this story, or at least the part of it that antedates the Bor Insurrection, Mr. Hersey has chosen the device of the chronicle. One Noach Levison gathers all the details he can from eye-witnesses and participants, and records them in his diary for future generations. In a foreword Mr. Hersey tells how a commission uncovers the cache of documents, and how he, the editor, has prepared them for the eyes of the world. Mr. Hersey has used this time-worn technique with masterful effect, and it is largely because the horrible events are seen through the eyes of a rather dry-as-dust archivist that the emotional implications and overtones are muted and become all the more impressive.

The reader finds himself implicated little by little in the fate of the Jewish inmates of the ghetto. The Jews themselves did not realize all at once what horrible fate was in store for them. The deportations from the ghetto were given out at first to be transfers into Germany for work in labor battalions, and many Jews thought that their fate there would be easier than in the maelstrom of ghetto life. It was only after some time that it was discovered that the human cargoes of the freight trains were being unloaded at the gas chambers and the crematoria. Then the decision was taken to fight. What agonies this entailed—of the procurement of a pitiful stock of weapons, of living in sewers and underground bunkers, of fear of betrayal by Jewish informers, of slow starvation and sudden death—all this creeps in upon the reader with much the same sense of inevitable doom that must have dawned upon the bestially hunted Jews themselves.

But yet the story is by no means unrelieved horror. There is pathos and warm human feeling and even many a flash of dry humor to lessen the intolerable strain. What is more remarkable in a record of this type, there is extremely little portrayal of furtive love affairs snatched desperately by those who knew they had so little time left to live and love. More, there is a dogged and indomitable clinging to belief in God and trust in Him and a noble refusal to descend to matching the Nazis in hatred.

All in all, this is truly what so many novels pretend

to be and don't achieve: it is a full and magnificent human document, steeped in courage and gallantry, in misery and deceit, in hatred and love. It is not for the reader who runs, but for him who wishes to savor the nobility and the tragedy of humanity in a world man is progressively making less worthy of the habitation of humans.

This being said, Mr. Hersey's book nevertheless leaves some questions uneasily unanswered, and in so doing leaves a wry taste. The Jews within the ghetto, he implies, had no contact with the Poles outside, save with a bare handful of Polish Socialists, who were willing to forget the Jewishness of the ghetto people because they were fellow Socialists. The result is the impression that the great masses of Warsaw Poles were utterly indifferent to the slaughter of the Jews, if not positively happy about it. This is to ignore the fact that the Poles themselves were under brutal Nazi occupation. Whatever anti-Semitism there was among the Warsaw Poles, it seems incredible that mutual detestation of the Nazis would not have brought Jews and Poles closer together, in so far as the Poles could have collaborated under the stringent Nazi rule.

Again, by 1944, the Polish Underground Army in Warsaw alone numbered 40,000 men, and according to Gen. Anders, in *An Army in Exile*, "the number of its attacks [against the occupying Nazis] continually increased from 1941 to 1944." The earlier portions of these three years coincide with the time covered by *The Wall*. Again, it seems hard to credit that the Underground Army would not have given more active assistance to the Jews, who, after all, if for different reasons, were fighting the same battle. The Jews were incommunicado behind their sealed ghetto wall, but I believe the wrong impression is given that they were totally walled off, as well, from even the sympathy of the city's Poles.

I believe this to be a strange lapse in a book that is so steeped in the spirit of compassion. There are those who are inclined to belittle the sufferings of the Jews during the last decade. To those skeptical and unconsciously callous souls, this book will provide a revealing and salutary counter-conviction. It might also have provided the conviction that those who were closer to the Jewish holocaust, though not part of it, were at least concerned about it.

Quebec letter

AMERICA readers already know from previous Quebec Letters that a Royal Commission on arts, letters and sciences has been visiting Canada from coast to coast in an effort to put a sensitive finger on the sources and needs of cultural development in the country at large. A full-scale report of the Commission's findings will appear later.

On a recent sweep of the east coast provinces, the Commission spent three days in Canada's eastern port, Halifax. Sister Francis d'Assisi, professor of history at Mt. St. Vincent's College, an independent Halifax college directed by the Sisters of Charity, appeared before

the Commission to urge this College's recommendation of governmental encouragement of higher education for women. Sr. Francis insisted that women reached a higher cultural level in a women's college. Where men and women both attend the same classes, she said, women are inclined to imitate men. But left to themselves their originality develops much more.

During the Halifax session a Latvian displaced couple, Juris and Irene Gotshalks, appeared before the Board and told the commissioners how they had started ballet in Halifax two years previously in one small cramped room. Since that time ballet interest in the Maritimes had skyrocketed. Over 200 children were attending the Gotshalks' lessons—but still in the same one cramped room. Mr. Gotshalks made an eloquent if halting plea for a permanent properly organized ballet company and training school in the Maritimes.

Ballet, as a matter of fact, is definitely riding the crest of a popular upsurge in the country. Winnipeg, Toronto, Montreal are flourishing ballet centers. Last year many ballet groups gathered from all over Canada to dance before large enthusiastic audiences in Toronto. The Toronto Volkoff Ballet Company enjoys a wide reputation. This ballet enacted the beautiful dance sequences in Fr. Daniel Lord's 1949 Martyrs' Shrine Pageant at Midland, Ontario, and drew high acclaim for its polished performances.

Montreal's "Les Compagnons" have just launched a French version of T. S. Eliot's *Murder in the Cathedral* with the skilled English actor Robert Speaight directing and also playing the lead role of Thomas à Becket. Mr. Speaight, a convert to Catholicism, has played the role almost often enough to pass as Thomas à B. himself. Les Compagnons have an ambitious program for 1950. We shall, then, have more to say about them in a future letter.

Another interesting venture is the present undertaking of the French Canadian Renaissance Cinema Inc. Present plans call for a picture titled *Victoire Du Sang* (Victory of Blood). The Mass plays a feature part in the picture. The Renaissance people plan to present a print of the finished product to His Holiness this summer as a Canadian gesture during the Holy Year. This Company has already several good films in circulation. One of them is a story of a Texan who comes to Northern Quebec to take over a farm left him by an uncle. The title of this film is *Gros Bill* (Big Bill). But a version with English subtitles has been given the curious but effective title *A Texan Makes with the French*.

In closing allow me to indicate the current fiction best-seller trend for French Canadians. The field narrows down to a race between three 1949 publications, *Le Poids du Jour*, by Ringuet (Dr. Philippe Panneton); *Fantaisies sur les Péchés Capitaux*, by Roger Lemelin, and *Mathieu*, by Françoise Loranger. Ringuet's *Le Poids du Jour* has a slight lead over the other two. Other publications of an earlier date—but still very much in demand—are Roger Lemelin's *Les Plouffe* and the three volumes of Félix Leclerc: *Adagio, Allegro, Andante*.

ANGUS J. MACDOUGALL

Fertile, if inadequate ideas

THE STATE OF EUROPE

By Howard K. Smith. Knopf. 375p. \$3.75

Mr. Smith's book, which purports to be a "survey of the dynamic forces shaping the future of a continent," falls into the category of those works which aim to inform us as to the sort of world we live in, and the sort of world it is becoming. Needless to say this is an exceedingly difficult task, however useful and necessary it may be. For the historian or commentator, who writes as he runs, must be aware of the rapid change of his perspectives, and hence of his evaluations. Mr. Smith's work is enhanced in worth precisely because of his awareness of such considerations, and he furthermore attempts throughout his book to cast up the shadow of the historical past most necessary to the understanding of the "vital events" of the post-World-War-II period. Having said this, one might note further that his approach to history-in-the-making borders on the Hegelian.

He is acutely aware of the "power vacuum" created by the decline of Britain and the rise of the Soviet Power. Accordingly, given a nation "dedicated to this [Soviet] philosophy" and with the protective "cordon" gone, is it pos-

sible, he asks, to get along with this nation? "It has indeed become the most pressing question of our time." His answer is couched in psychological and ideological terms and calls for a change in Russian mentality brought about by "education" and the abandonment of the Marxian dogmas of the inevitability of communism in the face of the "unresolved American Crisis." This "crisis," like the stubborn devotion to Marxian philosophy, is a "force making for war."

While Mr. Smith speaks of "spiritual forces," his treatment on the whole is conventional in leaving largely out of his appraisal the moral aspects of contemporary problems. History is reduced to physical history, and the resolution and modulation of "forces." His treatment of the German Phoenix is a composite of shrewd observation, keen analysis, and discouraging frustration. But on the tremendous moral issues raised for all concerned the tone is in a minor key. The moral crisis in France, upon his own examination, becomes eventually the unmitigated business-as-usual pursuit of business. The picture of de Gaulle is that of a would-be one-man ruler, etched in the ink of ineptitude. The real villain of the piece is the Frenchman's "stubborn attachment to Freedom." But if the Frenchman is divided against himself, the Italian is

even worse off, for Italy, Europe's Dead End Kid, is in fact two countries and two different peoples. Mr. Smith presents in his short account a highly generalized but interesting view of the historical role of the two Italies, which the student of Italian affairs must consider a challenge, especially when the *bête noir* of Italian over-population becomes the superior fecundity of the south Italian!

The observations made above as to the risks of historical analysis verging on prophecy apply with peculiar force to Mr. Smith's thesis regarding the area behind the Iron Curtain. It is his thesis that Western Europe has entered a period of "social contraction," while Eastern Europe is in the throes of "social expansion." Western Europe, suffering not only the impact of war but also the loss of the lucrative colonial empires of Britain, France and Holland, must inevitably feel the pinch. Nor does Mr. Smith see much hope in the Marshall Plan, obviously too meager, in his pessimism for the new "*Untergang des Abendlandes*." But the real measure, in

BOOKS

PSYCHIATRY and ASCETICISM

By FELIX D. DUFFEY, C.S.C.
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We are all familiar with the internal conflicts between duty and desire, between moral obligation and self-indulgence, between spiritual aspirations and mediocre satisfaction. The remote cause of these conflicts is original sin: their proximate remedy is co-operation with the grace of God, self-mastery by ascetical practices.

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The foregoing problems, and allied ones, form the topics discussed in *Psychiatry and Asceticism*, which, while not condemning sober psychiatry, points out the soundness of the practices of Catholic asceticism, stressing three basic ascetical efforts essential to mental as well as to spiritual health.

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this reviewer's opinion, of Mr. Smith's astuteness is his perception that Europe is a unity and that Western Europe needs Eastern Europe. In his treatment it is unfortunately an Eastern Europe without Russia, upon which he touches only indirectly as a factor in the relations of East and West, and in the power politics of the area. Does this imply the indefinite continuance of the cold war? No answer is given, perhaps because no answer as yet is possible.

This readable and provocative book treats of the specific problems of Spain, Portugal, Benelux, Albania, Greece and Tito's Yugoslavia. One may disagree with Mr. Smith, but nevertheless note that his book is full of fertile ideas, astute observations, keen deductions, inspired guesses, and fervent hopes for the welfare of mankind.

GEORGE WASKOVICH

War novel with real people

THE STRANGE LAND

By Ned Calmer. Scribner's. 327p. \$3

Some day a war novel will appear in which the high brass is decent, Jewish correspondents are not prevented from getting their stories, and there are no fascist or sadistic platoon leaders. That day hasn't come yet, but even though Ned Calmer relies on too many "typed" characters such as we have already met in *The Naked and the Dead* and *The Young Lions*, his is by far the best of the crop. The reason is simple: when he is not indulging in political moralizing, the author gets into the thoughts and feelings of his people superbly and thereby adds to our knowledge of how combat affects men. If the good writers are those who increase our knowledge of human nature, Mr. Calmer is among them.

B Company's six-day participation in the badly prepared push against the Siegfried Line constitutes the absorbing narrative in which a dozen Americans bare their souls to the reader. Among them are some well-drawn characters, such as Lieutenant Keith, his platoon sergeant Vorak, and Private Ralph Hill. Not so good, because their personalities are overshadowed by the author's political moralizing, are Major General Mallon, the division commander whose callousness and lust for fame cause the needless loss of many lives, and correspondent John Wexel, who has the incredible arrogance to complain at the front that he isn't being shown enough action during his stay. These men are absurdities and so lose much of their effectiveness.

Lieutenant Clare Drake of the WAC is the only character whose motivation is completely obscure. Her husband is in the Pacific and she is in love with

Lt. Keith, but that hardly explains the moral confusion in which she wishes to dally with almost every man she meets. She is not pictured as being a weak person otherwise and so her amorous escapades just don't seem real. But don't think that *The Strange Land* depends on sex or four-letter words to portray the life of combat men. Without either of these props Mr. Calmer has succeeded in bringing battle to life, and due credit should be awarded him. He didn't succumb to the slipshod way.

In clean, neat sentences the story begins back at Army headquarters in Paris where Uppercut offensive is being planned. It moves through the battle of

advisers, in which General Mallon's reckless boldness wins over another general's concern for the men who have already been in the lines too long. We move to the front and to Captain Crosby's company as the orders come through to cross the Haenl River. The seemingly endless days of battle, the advance, and finally the flooding of the Haenl which stops the attack are paced perfectly. When the story ends, one wishes there were a hundred pages more in which to learn more about the men of B Company. While imperfect in many ways, *The Strange Land* is our best war novel in several seasons.

MICHAEL D. REAGAN

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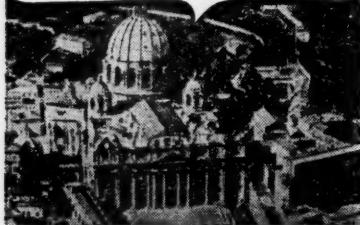
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MORAL ASPECTS OF NUERMBERG

By John P. Kenny, O.P., Ph.D. Pontifical Faculty of Theology, Dominican House of Studies, Washington, D. C. 168p. \$3

This compact and well-documented treatise goes to the roots of the moral and legal problems raised by the celebrated trial of twenty-two top Nazi leaders and seven organizations by an International Military Tribunal at Nuremberg from November 20, 1945 to October 1, 1946. The study does not include the subsequent proceedings, also at Nuremberg, against lesser Nazis by exclusively American courts.

The form and content of Dr. Kenny's thoughtful volume are cast in strict analytical order. The author recites with objectivity the circumstances and steps leading up to the great adventure in international justice at Nuremberg. That it was an adventure and an audacious attempt to do something that clearly ought to be done, even without precedent in positive law, was well known to all who participated in the case at first hand. On that point the author is in agreement. The first Nuremberg trial, he says, was "unprecedented in the annals of history and will probably be regarded by posterity as one of the great landmarks in international law."

The general tenor and weight of his conclusions are commendatory. His chief reservations and strictures have to do with certain procedural aspects, the novelty of which cause him some uneasiness. The procedure savored somewhat of "victor's justice and political opportunism"—although the great de Vitoria himself holds that justice is not necessarily made injustice because administered by a victorious power. The presence of Soviet Russia on the bench was a paradox, since the Communist state has done and is still doing much that was condemned at Nuremberg. There was too much and too frequent insistence by the prosecution on positive law as a basis for justification of the trial.

Dr. Kenny correctly argues that the true and ultimate basis of justification for Nuremberg was the natural law so savagely violated by the Nazis then and by Soviet Russia today. While citing the frequent references made by the American Chief of Counsel, Mr. Justice Jackson, to fundamental concepts of morality, and his insistence on an objective criterion of international conduct superior to the subjectivism and alleged sovereignty of any national group, the author regrets that the natural law was not explicitly proclaimed in open court. He agrees, however, that the natural law was implicit in the phil-

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Let this sort of thinking continue and the gas chambers of World War II could easily come into use right here in the United States. Ministers are already advocating from the pulpit the idea of freeing a doctor who uses mercy methods of taking a human life. The America Press has just published

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which is the title of a new pamphlet just off the press and written expressly for America Press by Father John Ford, S.J. Copies are now available in any quantity for immediate shipment. Here is a subject very much in the newspapers today—one every Catholic should know about. Every Catholic organization should order enough to supply a copy to each member. It is priced at 10¢ a copy with the following discounts on quantities:

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osophy and argumentation of the prosecution and in the final decision of the Tribunal. Indeed, on page 97 he writes:

They recognized the existence of the natural law and its role as the ultimate basis of all positive law. In an age that has regarded the state as the sole source of law, this recognition by an international tribunal bodes well for the future of international criminal law.

What this little volume mainly censures is the inability or unwillingness of modern international law to reach and punish international crime of the enormity abundantly proved at Nuremberg. An outraged humanity should not be forced to invoke the tortuous legalisms introduced into modern jurisprudence by the positivism of eighteenth-century agnostic philosophers and by their fear of frankly admitting the existence of God and a natural law flowing from that premise.

Happily, this historical and psychological residue of Rousseau, Hobbes, Bentham, Austin and Holmes did not impede essential justice at Nuremberg. As one who listened in person to the daily arguments from the beginning to the end of the trial and examined personally the appalling evidence, the present reviewer can assure the author of this scholarly analysis that what prevailed there was precisely natural law over Nazi positivism, over bellicose nationalism and over the arrogance of immoral sovereignty brooking no superior restraint on its lust for power. Nuremberg was a long step in the right direction. This judgment is shared by Dr. Kenny, though with a few mild reservations and occasional dialectics.

His final chapter deals with the teachings of two distinguished fellow Dominicans, St. Thomas Aquinas and the pioneering Francisco de Vitoria. Their contributions to political science and international law are summarized and forcefully presented as furnishing a solid foundation for the achievement of international peace and as guidance for completing the unfinished work of Nuremberg through an efficient United Nations supplemented by a Court of International Justice in both of which law and morals are not divorced.

EDMUND A. WALSH, S.J.

SPECIAL FRIENDSHIPS

By Roger Peyrefitte. Translated from the French by Felix Giovanelli. Vanguard. 392p. \$3.50

Today, fully fifty per cent of French boys and girls preparing for the baccalaureate degree receive their training under a century-old curriculum in French Catholic colleges. Whereas the Lycée, the governmental secondary school in France, has to a considerable

extent turned from classical studies to the so-called modern curriculum with its emphasis on physical sciences and modern languages, the French Catholic school has preserved the Graeco-Latin tradition. That the Catholic college has done a good job is shown by the fact that its candidates for the baccalaureate, secured under state supervision, have been easily as successful in all walks of life as those trained under the Lycée system.

M. Peyrefitte, who apparently knows the inner workings of the French Catholic college from an intimate acquaintance, has written what is beyond question a most original and absorbing novel about adolescence. The problems he

brings to light in the particular college he selected are common enough in all institutions, whether religious or not. He has woven his story about the relationship of young boys who are caught by their inability to distinguish clearly between the profane and the sacred. Contrary to what one might expect, this penetrating study of youth and its problems owes nothing to the Freudian school.

Interesting and deeply moving as the novel is from a psychological point of view, its value for American readers may lie equally in the authentic picture it gives of a unique program of studies and character-building which is peerless in its thoroughness and efficiency.

THE GRAVEST PROBLEM OF OUR TIME and Its Christian Solution



"MUST IT BE COMMUNISM?"

by Augustine J. Osgnach, O.S.B., Ph.D.

Professor of Philosophy
St. Martin's College, Olympia, Wash.

"Father Osgnach has made a welcome and important addition to the growing literature on Catholic social theory in English. The question in his title is not a rhetorical one. The answer is in the book itself. It is: 'No; here is something better.' In other words, the buyer of this book should not imagine that he is acquiring merely another negative answer to Marxism. We have enough of those already. Father Osgnach's answer is plenty positive."

"Indeed, the question may well be raised if it is not Capitalism, rather than Communism, which is his principal target. In any case, the author comes right down into the middle of the current controversy among American Catholics about whether Catholic social theory, especially as set forth by the Popes, condemns Capitalism outright, in its essence, or merely in its abuses. He has given us ample material for this discussion, set forth in his habitual scholarly manner. This reviewer would hesitate to declare absolutely that the author has taken sides explicitly for the affirmative of this question. I feel, however, that Father Osgnach, in his criticisms of economic liberalism and individualism, has dealt powerful blows against the negative."

"This reviewer does not agree with every particular conclusion drawn, nor do I imagine will every reader—a fact which is not particularly important since what is important is that Catholics should more and more discuss their own social theory among themselves, in the context of American social reality. Father Osgnach's book has the merit of mingling theory with a vast amount of factual material drawn from the American scene. It will certainly contribute to the ultimate Catholic decision on American economic and social life."

"An interesting and valuable feature of the volume is Part Four: 'The Views of the Technician'. These three chapters are by the well-known economist, Father Jerome L. Toner, O.S.B., and are based on public addresses he has made at learned gatherings. They deal with the living wage, the closed shop, and some obstacles to the social action program. They are presented in his usual competent style."

"The author adds a Brief Glossary of terms which are frequently misused by Communists in their propaganda, with the correct meaning where necessary. Semantics is a potent weapon in this warfare. There is also a list of selected readings for each chapter, many of them for the advanced and mature student. A useful Index closes the volume."—WILFRID PARSONS, S.J., in *THE HOMILETIC & PASTORAL REVIEW*.

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The author has a style which in its very simplicity betrays infinite artistry. The translator has kept the flavor of the original French. The narrative is easy-flowing, and the element of suspense so strong that the very multiplicity of the literary and theological discussions absorbs the attention of the reader. It is from several points of view an outstanding book, to be fully appreciated and enjoyed by those interested in Greek and Latin letters, the Church Fathers, the lives of the saints, philosophy and European history, as well as French letters. It is essentially a book for the mature mind.

PIERRE COURTTINES

WALTER LIPPmann

By David Elliott Weingast. Rutgers University. 155p. \$3.50

It behooves citizens of a democracy, declares David Weingast, to know the qualifications of the columnists who try to mold public opinion. He offers this study of the "personal journalism" of Walter Lippmann as a guide to those of us who read Lippmann and as a pattern for other studies of the qualifications of other columnists.

As either guide or pattern the book is a contribution, but how valuable it is remains a question. After presenting a quantity of useful information about Lippmann's childhood, education and professional performance as a writer of books and newspaper columns, Weingast draws some rather obvious conclusions: Lippmann is a serious, conscientious student of American politics, with scholarly inclinations and experience in government, economics, history and philosophy, and so less in need of careful scrutiny than other columnists who lack his talents and training.

But he also declares that Lippmann is inconsistent, that he opposes the "prevailing ideal of democracy," that he fails to support liberal legislation as ardently as he supports liberal principles, and that he gave up his earlier "non-spiritual humanism" and now affirms theism.

These are interesting judgments which lead naturally to the question "why?" Why has Lippmann been inconsistent? Why does he oppose the "prevailing ideal of democracy?" Why did he turn from humanism to theism? Weingast, who supplies enough evidence to support his judgments that Lippmann did these things, does not give a clear or full account of the reasons.

Lippmann, of course, is not the easiest man to understand and follow, so it is not surprising that Weingast fails to explain Lippmann's thought. What is surprising is that he devotes only 150 pages to the study. The man who wrote *Preface to Morals, Public Opinion* and *The Good Society*, and who has commented weekly on the political affairs of the past twenty years, deserves somewhat more elaborate investigation than that.

Perhaps the basic reason the book does not explain the reasons for Lippmann's actions is the method it holds up as a pattern. Weingast uses all the statistical means at his disposal to record Lippmann's performance. For example, he records that from 1932 to 1938 Lippmann referred to FDR favorably 13 times, unfavorably 61 times and was neutral 46 times. Such a tally is interesting and somewhat significant, but not nearly so significant as an explanation of Lippmann's principles and the development of his thought.

DAVID HOST

JOURNEY TO A HIGH MOUNTAIN

By James Wellard. Dodd, Mead. 280p. \$3

In the tiny village of Sabina, not far from Rome, Annunziata Gentile had a vision of the Madonna, who said to her: "Come and find me where the water is deep." From all over the world leading newspapermen (and one woman) converged upon Sabina to expose what they were convinced was a fraud. Detached, and yet deeply concerned with the transformation of his people and his village, the parish priest, Don Cesare, stood watching, waiting for the frenzy to spend itself, and at intervals supplying the key to the "miracle."

That there was fraud no one can deny; fraud by both the villagers and the newspapermen. Perhaps there was no miracle, but to the eyes of faith there might have been. Annunziata was in the beginning genuine, but ignorant. The vision of herself as a saint eventually obscured the vision of the Madonna which she claimed, and with the help of the villagers who were partly skeptical, partly mercenary and partly blasphemous, as well as those who were sincerely credulous, the "miracle" turned out to be a hoax.

How far the inexcusable conduct of the newspapermen was responsible for the extremes to which the villagers went is an important consideration. For in the end there was a miracle—not the miracle the journalists had come to see, but a miracle just the same. And so Derek Trumbull, star reporter for the London *News*, who came to laugh, returned to London with a story—not the story he had come to get, not even a story that he could

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write, but a story that he could never escape. There was a genuine miracle at Sabina after all.

The author, James Wellard, is himself a newspaperman. His treatment of the journalists is hardly flattering, with the possible exception of Trumbull. Though never barbed, his satire of the newspapermen is unmistakably hostile in contrast to the good-natured satire on the simple Italian peasants whom he must know first-hand since he is a resident in Italy. We are grateful for Don Cesare, the parish priest, who stands interpreter of all conflicting elements and who takes away the bad taste that the book might otherwise have. Writing about miracles is a hazardous feat. Mr. Wellard has avoided the distortion of *Miracle of the Bells* and the cynical sneer of *Catalina* and has written a thoroughly entertaining and at the same time thoughtful book.

FORTUNATA CALIRI

SOVIET EXPANSION AND THE WEST

By Anthony Trawick Bouscaren. Pacific States Printing Co., San Francisco. 199p. \$3

Professor Bouscaren of the University of San Francisco offers a concise, well-written account of Soviet Russia's Red imperialism since the end of the war. Among the topics he discusses are the reduction of Eastern Europe to satellite status, the war against the Church, the situation in Greece, Germany, China and Spain.

There is small comfort in these pages for those who think it may be possible, through appeasement, to arrive at an understanding with the Stalinists. The author recalls the efforts to appease Hitler made by Western statesmen who discounted the Nazi program outlined in *Mein Kampf* as an exaggeration planned for German domestic consumption. The pattern of Russian aggression since 1945 should offer equivalent proof that Stalin's plans, as revealed in his *Foundations of Leninism* and other works, must be taken at face value. Bolshevik ambition to dominate the world is boundless, and must be contained if Western civilization is to survive the second barbarian assault in a decade.

The rise of Christian democratic movements all over Europe may be the key to ultimate success against the expansionist tactics of the Soviet Union. Professor Bouscaren concludes. He analyzes these Christian democratic political parties in some detail in the final chapter, "A Hope for the West."

While the book is primarily useful for instructors in international relations who seek a text bridging the gap between the end of the war and the dis-

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patches in today's newspapers, non-academic readers can readily employ it as authoritative background for better comprehension of the news. Although the author is frankly partisan, his material is based on prodigious research, well organized and thoroughly documented. LEONARD J. SCHWEITZER

INIGO DE LOYOLA

By Pedro Leturia, S.J. Translated by Aloysius J. Owen, S.J. LeMoyne College Press. 209p. \$4.50

Two sentences of a sermon of Father William Pardow, S.J., famous in the early days of this century, are today familiar still. "For if you are going to put the saint on his pedestal—in his crown—with rays of glory about his head," they run, "then I say: 'It is too much for me to hope for.' But show him to me bleeding, and I say: 'Oh, yes, I, too, can bleed.'"

The burden of those sentences explains, perhaps, the undoubted attraction of Father Leturia's biography of the crucial conversion period in St. Ignatius' life. The volume's chosen theme shows Ignatius Loyola not yet the saint. It pictures, rather, the sinful courtier who is about to become a saint.

Father Owen, the translator, has done his task ably. The fine precision of the Spanish thought is accurately and

easily carried into English. The book itself is well printed and well constructed.

Father Leturia is Dean of the Faculty of Ecclesiastical History at the Gregorian University in Rome. He permits too much of the apparatus of his historical research to remain on his finished pages and, because of this, the book makes reading that is at times heavy, dull. The professional historian would want to read this book because of the one claim to originality that it makes—that it sets the life of this great Basque saint within the customs and events of his own times. The more ordinary reader who is willing to contend with some portion of scholarly detail might well find a greater guerdon than knowledge in its pages. He might even uncover the inspiration that Ignatius found in the lives of other saints and that makes his work serve God enduringly well even in our times.

FRANCIS J. TIERNEY, S.J.

MICHAEL REAGAN, a graduate of Holy Cross College, is an assistant editor at Coward-McCann, publisher.

GEORGE WASKOVICH is a specialist in Slavonic culture, and attended Kings College, Charles University (Prague) and Harvard.

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THE WORD

And lo, a voice out of the cloud, saying: This is My beloved Son, in whom I am well pleased.

God is a Father; and so am I. God has a Son; and so have I. Two sons, in fact. God is well pleased; and so am I. I feel closest to God when I think about this.

It seems to me that He and I, if I may say it with all reverence, have something special in common.

Something very special, and very tender.

I say to myself that I hope the time may come when we shall talk about it together.

I hope to hear His voice, not out of the cloud, but out of the Light.

I hope to hear Him speaking of His Son.

And I hope to speak of my sons to Him.

I want to thank Him for them. And I want to say that I tried to appreciate them as much as my human powers would permit.

I remember vividly something about my own father.

As he grew older, tears would come into his eyes when he looked at me.

Once, when I was very tired and not well, he said, "I don't like to see you looking old."

I wondered then, but I don't now. I want to say to God that I should like to spend eternity thanking him for the exquisite perfection with which He fashioned the sons—and the daughters—whom He sent to my wife and me in the sacrament of marriage.

I thank Him for making Joe dark and quiet and meditative.

I thank Him for making Jimmy golden brown and explosive and unpredictable.

And I thank Him for one daughter who is strangely efficient and self-reliant, and for another who is all heart, and for a third who—small as she is—gives promise of being destined to live a life of laughter.

I want to thank God, and I want to say to Him that I think I have some faint grasp of the meaning of His words, "This is My beloved Son, in whom I am well pleased."

That beautiful Son of His went to the cross for us; and I have seen my sons and daughters on beds of pain, and have felt my heart breaking.

And I want to say to God, over and over, forever and ever: Thank You.

JOSEPH A. BREIG

THEATRE

AS YOU LIKE IT. The Theatre Guild, after sitting out the first half of the season, eventually came to life and brightened the second half with three first-rate productions in quick succession. Two of them appear to be hits; the third may be one. Reserving *Come Back, Little Sheba* for future comment, I limit the present remarks to Shakespeare's implausible comedy, *As You Like It*, with Katharine Hepburn playing Rosalind, and *Arms and the Girl*, in which Nanette Fabray is starred as the girl. The Hepburn—pardon, I mean the Shakespeare—play is one of the Guild's apparent hits.

As everybody knows, except those who admire Shakespeare beyond idolatry, *As You Like It* has an absurd plot that asks an audience to believe that a young man in love with a girl would not recognize her in masculine apparel. The dialog includes some of Master William's fanciest poetry, however, and Rosalind is one of the Bard's finest characters.

As Rosalind dominates the play, Miss Hepburn dominates the Guild production. Her reading of the role, strongly influenced by her Hollywood experience, retains the qualities Shakespeare wrote into the character and invests them with passion and glamour.

The Guild has given the production the luxurious mounting Shakespeare probably imagined but never saw. Michael Bentham's direction is a departure from the slow tempo of classic tradition to the livelier pace of musical comedy. The sets and costumes, designed by James Bailey, provide helpful illusion for a story that needs a lot of that kind of help. Robert Irving has scored the old English ballads as if they were production numbers. If the author could see the production at the Cort, I think he would sigh, "Ah! This is as I like it."

ARMS AND THE GIRL. Nanette Fabray is a versatile actress who can handle any kind of light role a producer hands her. She can act and sing, and in the present production at the Forty-Sixth Street Theatre proves herself a capable comedienne. But the story written by Herbert and Dorothy Fields and Rouben Mamoulian is so unwieldy that Miss Fabray has difficulty in preventing it from becoming a two-hour bore.

Mr. Mamoulian doubles as director, and his effort in that capacity is happier than his venture in creative writing. Morton Gould has contributed

some music that is pleasant, but, like the lyrics by Miss Fields, does not remain long in one's memory. The sets, by Horace Armistead, could serve as well for the background of any other story of the colonial period, and Michael Kidd's dances are not his best. Audre's costumes are probably authentic and certainly amusing.

Miss Fabray is cast as a would-be American Joan of Arc who messes up the Revolutionary War until General Washington personally asks her to get out of the war or help the British. It's a rather silly story, but Miss Fabray, Pearl Bailey, John Conte, Georges Guetary, and half a hundred dancers, singers and atmospheres manage to make it entertaining. It may be sufficiently entertaining to become a hit, but right now it's on the borderline.

THEOPHILUS LEWIS

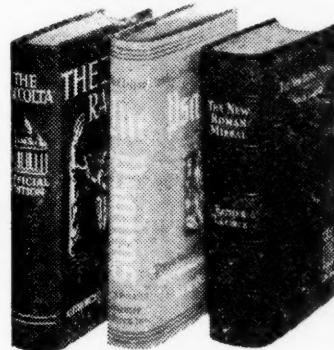
FILMS

WHEN WILLIE COMES MARCHING HOME is an engagingly wacky wartime comedy for adults which serves up some familiar war-born attitudes with an amusing reverse twist. It retells the plight of one Bill Kluggs (Dan Dailey), a typical small-town youth of the stuff of which heroes are made, who enlists on the heels of Pearl Harbor and to whom the Army resolutely denies the opportunity of becoming a hero. The Army, in fact, assigns him on a permanent basis to teaching aerial gunnery five miles from home, a circumstance which with the passing of time becomes increasingly difficult to explain to the patriotic local citizenry. To add insult to injury, his frequent requests for active duty are met merely by upping his non-commissioned rank and recommending him for another good-conduct medal. Eventually his assignment to a combat bomber turns out to be the open sesame to the wildest set of adventures that ever befell a GI whose only fault was picking the wrong moment to nap in his gun turret. However, since they culminate by landing him back at his home base a few days later sworn to secrecy, his prestige is in no way enhanced. Director John Ford who is generally associated with more significant themes, has made this side excursion into pure entertainment with evident relish. Though the early sequences drag somewhat, the rest of the film achieves a mounting hilarity, and Dailey's performance as the befuddled victim of the collective military mind is in the classic comedy tradition.

(20th Century-Fox)

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MALAYA. With no particular indication that its tongue is in its cheek this adventure film describes how two vociferously eccentric, middle-aged Rover Boys contributed mightily to the war effort by smuggling tons of rubber out of Jap-occupied Malaya. The heroes are a disreputable newspaperman (James Stewart) and a chap (Spencer Tracy) whose past employment was such that

he had to be officially "sprung" from Alcatraz to take over this new assignment. In the course of "Operation Rubber" they encounter such standard cloak-and-dagger prerequisites as a sinister café owner (Sidney Greenstreet), a loyal and sultry half-caste (Valentina Cortese), a far from bright Japanese commander and a great deal of machine gun fire. *Adults'* enjoyment

of the proceedings will depend largely on how willing they are to forego realism for the sake of excitement. (MGM)

CHAIN LIGHTNING is a somewhat futuristic account of the rise of jet fighter planes. As a climax it presents a 4,000 mile non-stop, stratospheric test-flight from Nome, Alaska to Washington, D. C., via the North Pole at

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twice the speed of sound. Though the plans for achieving this marvel of science may now exist in the minds and on the drawing boards of aeronautical engineers, it gives the picture here and now an overwhelming Buck Rogers flavor. This science-fiction approach has a fascination of its own, but obscures a serious, adult and potentially illuminating conflict between short-term profits and long-term dividends in safety and scientific advancement. Involved in this fog are a test pilot (Humphrey Bogart), an aviation tycoon (Raymond Massey) and a designer (Richard Whorf). To better effect it also outweighs a silly romance involving Eleanor Parker as a regularly jilted bride-to-be, which might well have been left on the cutting-room floor.

(Warner Brothers)

WOMAN IN HIDING is concerned with the cinematically common predicament of a bride (Ida Lupino) who discovers on her wedding day that her groom (Stephen McNally) plans to kill her and further recognizes that without tangible evidence her accusations are likelier to land her in a booby hatch than the villain behind bars. Within its admittedly stereotyped framework and despite the fact that its hero (Howard Duff) is one of those cloyingly madcap nonconformists whose existence outside a script writer's mind is dubious, the film is well acted and for adults generates a fair amount of suspense. (Universal-International)

MOIRA WALSH

PARADE

(Scene: Shakespeare is visiting the United States. His hotel telephone rings)

Voice: Mr. Shakespeare, this is Browne, reporter of the *Globe*. My paper would deeply appreciate a few comments from you for our afternoon edition.

Shakespeare: Bless me. Well, I shall pleasure you, but mistake me not for Sir Oracle.

Reporter: Thank you, sir. A scientist says the hydrogen bomb may set off a chain reaction that will destroy the earth. Would you comment on this?

Shakespeare: Ah, the pity of it, if true. This most excellent canopy, the air; look you, this brave o'erhanging firmament; this majestic roof fretted with golden fire; this great globe itself to dissolve like an insubstantial pageant—ah, the pity of it.

Reporter: Sir, I hear you feel strongly about the quality of mercy.

Shakespeare: I do. I feel that the quality of mercy is not strain'd; it dropeth as the gentle rain from heaven upon the place beneath; it is twice bless'd; it blesses him that gives and him that takes; it becomes the throned monarch better than his crown. It is an attribute of God, and earthly power doth then show likeliest God's when mercy seasons justice.

Reporter: I take it, then, that you favor mercy-killing.

Shakespeare: You misconstrue me, sir. I did not say that murder dropeth like a gentle rain from heaven, nor that murder is twice bless'd, blessing him who murders and him who is murdered. Sirrah, virtue itself turns vice, being misapplied.

Reporter: Sorry, sir. You are opposed, then?

Shakespeare: Verily, opposed to all forms of murder. Moreover, Master Reporter, when these murderous doctors dispatch their victims to the undiscovered country from whose bourne no traveler returns, how do they know that the suffering of these victims ceases?

Reporter: I see what you mean, sir. . . . Mr. Shakespeare, England is in a rather shaky condition, I hear?

Shakespeare: True it is we have seen better days.

Reporter: Do you feel there will always be an England?

Shakespeare: In truth, I do. Always there will be England—the royal throne of kings; the sceptered isle, the precious stone set in the silver sea.

Reporter: How do you view the world situation?

Shakespeare: The world is still deceiv'd with ornament. What plea so tainted and corrupt but, being season'd with a gracious voice, obscures the show of evil? In religion, what damned error but some sober brow will bless it, and approve it with a text, hiding the grossness with fair ornament.

Reporter: The situation is, indeed, a distressing one.

Shakespeare: It smells to heaven. Look you, sirrah, fair is foul and foul is fair. Men, like angry apes, play such fantastic tricks before high heaven as make the angels weep. Everywhere, the grim-visaged cold war spreads terror.

Reporter: Can you suggest a remedy?

Shakespeare: Yea, verily, and the only remedy. We must all think more of something we have well-nigh forgotten—of those blessed Hands and Feet which nineteen hundred years ago were nailed for our advantage to the bitter cross.

Reporter: Well, thank you, very much, Mr. Shakespeare.

Shakespeare: Bless you, Master Reporter, bless you (They hang up).

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CORRESPONDENCE

On euthanasia

EDITOR: As a high-school student I would like to voice my opinion on euthanasia, commonly known as mercy-killing.

Most civilized people know that the choice of life or death lies in the hands of God, not in the hands of doctors who want to play God. If God wants a person to suffer, it is His Holy Will, and we should be humble and resigned enough to accept it.

Even if Dr. Sander's neighbors and the citizens of Goffstown, N. H., uphold his deed, it does not make it right. God's Law forbids euthanasia, and His Law and Will do not change.

Detroit, Mich. JEAN HORAL

EDITOR: Speaking as a student, I wish to compliment you on the article by Father Duff in the issue of January 21, "Murder Comes to Our Town."

My father recently died of cancer after undergoing an operation which the doctor knew would give only temporary relief. In the few months between the operation and his death we learned to appreciate the things our father had given us and even the things he denied us. If the doctor had not performed the operation and given us those few months, it is difficult to imagine how we would have adapted ourselves to family life without a father, making ends meet and working as a single unit.

MARY DOLORES MOORE

Detroit, Mich.

Interracial education

EDITOR: Father Heithaus is to be congratulated on his splendid article, "Does Christ Want This Barrier?" (AM. 2/11). Too many of us who call ourselves Catholics forget to practise what Christianity means.

As a student at Fordham University's School of Education, I am able to observe the excellent job that is being done by both faculty and students in the school's "Interracial Unit." They are doing so well because they realize, as many fail to do, that true Christian love transcends such things as color, race, social standing; that it is concerned only with the good which is found in man by virtue of the fact that he is one of God's creatures.

New York, N. Y. EDITH M. TESE

Advancement of colored clergy

EDITOR: Since the comments by Father Heithaus (AM. 2/11/50) on our Jim Crow policies in the Mystical Body of Christ are more than sufficient to make us blush with shame, it may seem like putting coals on a roaring fire to emphasize any of his points.

Father Heithaus is correct when he advertises to the need for Negro priests to be advanced in rank to prove that the purple is not the exclusive property of whites.

Brooklyn, N. Y.

F. ANERY

Modern women

EDITOR: Perhaps you have opened Pandora's box in asking for opinions. All I can claim to represent are feminine subscribers with rag-bag minds.

Looking at the crowded Sunday afternoon procession of shiny new cars, it seems to me that we have come to a time of poverty more terrible than material poverty. Too much of the interior bloom has been rubbed off our girls and women and, due to high pressure, too much has been applied to their exteriors. Too many of our mothers have such meager mental and spiritual furnishings that they have none to hand on to their children.

To a pitiful degree we have allowed the wrong people to carry the banners of civilization and be the spokesmen for our young people.

GERTRUDE V. KENNY

Douglas, N. Y.

Social semantics

EDITOR: Father Parsons seems to me to be so wrong in his remarks (AM. 12/24/49, p. 360) about the so-called health bills before Congress that I feel I must write to you for clarification. Father Parsons says the bills do not introduce socialized medicine and then he says that those insured will be socialized for their own good. This appears to me to be a breach of the principle of non-contradiction.

As to the bills themselves, they take away the control of all medical services from the medical profession and hand it over to a board in Washington appointed by the President. Under the direction of this board there would be established local health administrative bodies throughout the country which would not be under the control of doctors. All medical schools, hospitals, research projects, individual doctors, nurses and dentists would have to meet the requirements laid down by these various administrative bodies. This appears to me to be a socialization of doctors. The insured being socialized, according to Father Parsons, and the producers of health socialized, according to the bills—this looks to me like socialized medicine, semantics or no semantics. To ask the members of the AMA to be willing to accept such a state of affairs is like asking a man to bring a rope to his own lynching party.

JOHN D. KERNAN

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